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The Menorah

Independent Order of
B'nai B'rith, Jewish Chautauqua Society

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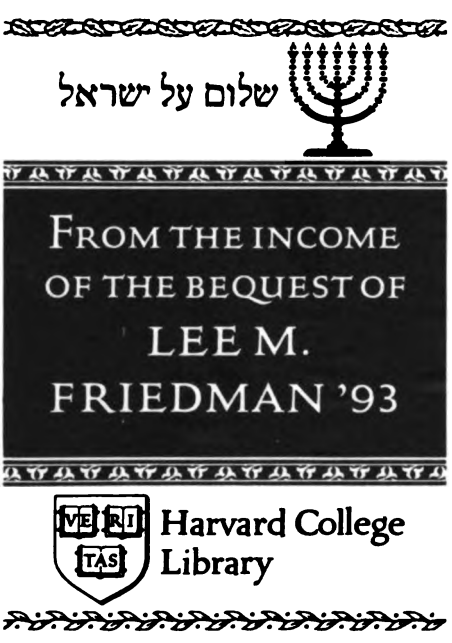

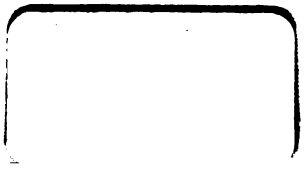

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THE MENORAH

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1904

A Monthly Magazine
for the Jewish Home

FOUNDED IN 1886, BY BENJAMIN F. PEIXOTTO
OFFICIAL ORGAN OF THE JEWISH CHAUTAUQUA

VOLUME XXXVI
JANUARY TO JUNE, 1904

NEW YORK
THE MENORAH CO., 489 FIFTH AVENUE
1904

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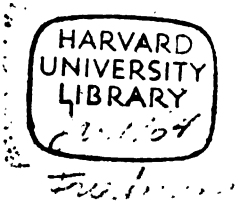

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CONTENTS

INDEX BY AUTHORS.

	PAGE
A. B. A., Israel and Babylon	10
A. B. A., Slaughtering Animals	180
A. B. A., The Essenes	257
Adler Cyrus, Jewish Educational Problems	64
Baar, H., Pictures from the Past...I	297
Baar, H., Pictures from the Past..II	334
Berkowitz, Henry, Leo N. Levi	290
Beril, I. L., Rabbi Shiphrah—Adapted from the Hebrew of Ben Avigdor	207
Beril, I. L., The Future of the Jew	304
Cowen, Israel, Tribute to a Dead Leader	230
Eisenstein, J. D., Current Topics in Jewish Literature..V	6
Eisenstein, J. D., Current Topics in Jewish Literature..VI	84
Eliscu, Edward, The Call of the Wall	262
Ellinger, Moritz, The History of a Lodge	137
Gaster, M., The Political Aspect of Zionism	193, 283
Gerson, Felix N., Israel in Russia	184
Ginsburg, Louis, The Moralist Movement in Russia	237
Harrison Francis Burton, American Jews in Russia	182
Kaiser, Alois, Solomon Sulzer	222
Leavitt, Ezekiel, The Parasite	111
Lebowich, Joseph, The Jew of Frank Norris	25
Lebowich, Joseph, Love Letters of Margaret Fuller	77
Lebowich, Joseph, The Success of the Jew in the United States	113
Lessing, Bruno Children of Men	116
Lipkind G., Within the Pale	43
Marshall, Louis, Leo N. Levi	94
Pomeranz, Herman, A Kishineff Fantasy	1
Pomeranz, Herman, Immigration and Crime	268
Rydall, H. D., Israel in California	301
Rosenfeld, Morris, Despair	49
Savage, Rev. Dr. Minot J., The Jew in Christendom	336
Schechter, The Talmud	161
Silverman, Joseph, Leo N. Levi	86
Simon, Abram, A United Israel	19
Slonim, Joel, Judah Leib Peretz	51
Sulzberger, Cyrus L., What the U. S. Owe the Immigrant	269
Sulzberger, M., Books and Bookman	31

INDEX BY DEPARTMENTS.

THE JEWISH CHAUTAUQUA— 53, 105, 173, 247, 305

THE REVIEW OF THE JEWISH WORLD— 55, 118, 187, 251, 311

BIBLIOGRAPHICAL— 186, 250

PUBLISHER'S ANNOUNCEMENT— 61, 125, 191, 256, 320

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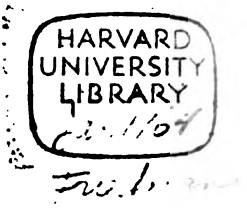

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Ellinger, M
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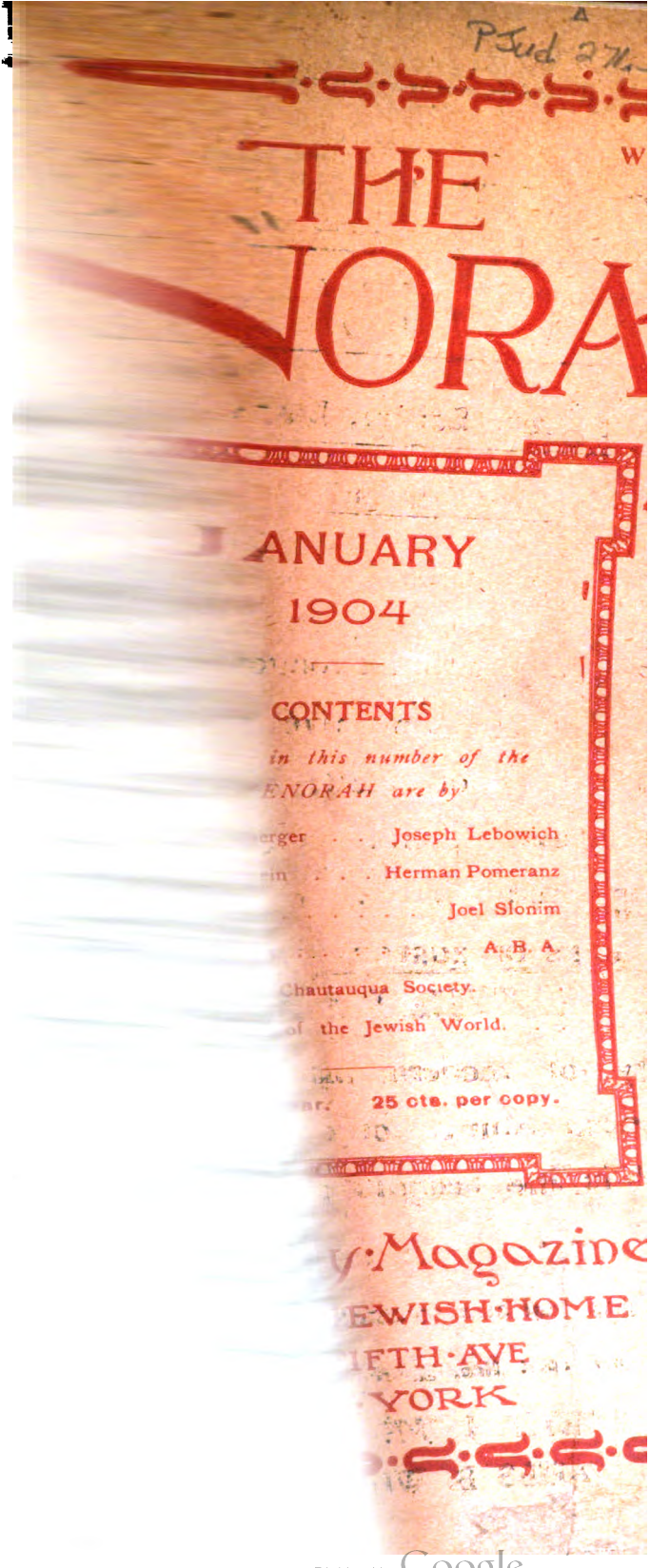

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INDEX BY TITLES.

	PAGE
Animals, Slaughtering, by *A. B. A.*	180
Babylon, Israel and, by *A. B. A.*	10
Bookmen, Books and, by *Mayer Sulzberger*	31
California, Israel in, by *H. D. Rydall*	301
Charities, National Conference of Jewish	286
Christendom, The Jew in, by *Rev. Dr. Minot J. Savage*	336
Crime, Immigration and, by *Herman Poemeranz*	268
Despair, by *Morris Rosenfeld*	49
Essenes, The, by *A. B. A.*	257
Fantasy, A Kishineff, by *Herman Pomeranz*	1
Fuller, The Love Letters of Margaret, by *Joseph Lebowich*	77
Immigrant, What the United States Owe the, by *Cyrus L. Sulzberger*	269
Israel, A United, by *Abram Simon*	19
Jew, The Future of the, by *I. L. Bril*	304
Land, Russian Activity in the	342
Leader, Tribute to a Dead, by *Israel Cowen*	230
Levi, Leo N., by *Henry Berkowitz*	240
Levi, Leo N., by *Louis Marshall*	94
Levi, Leo N., by *Joseph Silverman*	86
Literature, Current Topics in, V, by *J. D. Eisenstein*	6
Literature, Current Topics in Jewish, VI, by *J. D. Eisenstein*	84
Lodge, History of a, by *Moritz Ellinger*	137
Men, Children of, by *Bruno Lessing.*	116
Norris, The Jew of Frank, by *Joseph Lebowich*	25
Pale, Within the, by *G. Lipkind*	43
Parasite, The, by *Ezekiel Leavitt*	111
Past, Pictures of the, I, by *Herman Baar*	297
Past, Pictures from the, II, by *Herman Baar.*	334
Peretz, Judah Leib, by *Joel Slonim*	51
Problems, Jewish Educational, by *Cyrus Adler*	64
Russia, American Jew in, by *Francis Burton Harrison*	182
Russia, Israel in, by *Felix N. Gerson*	184
Russia, The Moralist Movement in, by *Louis Ginsburg.*	237
States, The Success of the Jew in the United, by *Joseph Lebowich*	113
Sulzer, Solomon, by *Alois Kaiser*	222
Shiphrah, Rabbi, from the Hebrew of Ben Avigdor, by *I. L. Bril*	207
Talmud, The, by *Solomon Schechter.*	161
Wall, The Call of the, by *Edward Eliscu*	262, 263
Zionism Discussed	322
Zionism, The Political Aspect of, by *M. Gaster*	193, 283

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Vol. XXXVI.
No. 1

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THE MENORAH

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JANUARY
1904

CONTENTS

Articles in this number of the MENORAH are by

Mayer Sulzberger . . Joseph Lebowich
J. D. Eisenstein . . . Herman Pomeranz
G. Lipkind . . . . . Joel Sfonim
Abram Simon . . . . . A. B. A.
The Jewish Chautauqua Society.
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$3.00 per year. 25 cts. per copy.

A Monthly Magazine
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THE MENORAH

Vol. xxxvi. *JANUARY, 1904* *No. 1*

A KISHINEV FANTASY.

By Herman Pomeranz.

I HAVE been tossing to and fro in my bed and cannot fall asleep. Hours have glided by. There is an indescribable something in the air which keeps me awake. It is growing late, and the hurrying throngs of men and women who have lately filled the thoroughfares have seemingly melted down to a few pedestrians. A solitary policeman treads along heavily, shaking doors, trying locks, and peering into basements. He stops beneath a street lamp and rests his tired, sleepy head against it, meanwhile yawning to his heart's content. A man who by his mental and bodily inco-ordination plainly shows that he has drunk as much as he possibly could contain staggers along and looks up at the silvery moon, first-born out of the clouds, at the dark gray sky and the twinkling stars. Gas and lamp and candle lights flicker in the different rooms of the different tenements. The rumbling sound of an elevated train, and the mournful whistle of some boat on the river, reach me and die out gradually.

The stillness of the night is broken by the plaintive cry of some restless child which issues from somewhere. A dog in the distance begins to bark, and both contribute, the child the soprano and lachrymose part, and the dog the bass part, to an inharmonious and by no means pleasant duet. A cat scampers silently from a basement, across the gutter, under a push-cart and into another cellar with a rapidity which is remarkable.

I go on thinking of many things, each thought contributing to the formation of a new link in my already lengthy chain of thought. The child has already been silenced, but the dog continues with the bass part of the duet in a higher key than before, probably due to his being chagrined at the desertion of his teary partner, or, perhaps, due to the inattention of his vast sleeping audience to his vocal efforts. The lamplight in my room flickers and goes out.

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I am left in darkness. The bell of a neighboring church strikes one—two; I get out of my bed and sit down at my window. The disturbing sounds of the night are gradually dying away and silence reigns. The cool air comes in through the open window and bathes my fevered body. A lethargy gradually creeps over me, my eyelids become as heavy as lead, and I dream . . . . . .

I am in Kishineff. It is evening; the sky hangs like a pall over the town; not a star is to be seen. There is a deathlike stillness, not a sound, not a whisper is to be heard. I walk down one of the principal streets and my footsteps echo and reverberate along the sidewalks. The shops are all closed; not a sign of life is to be seen anywhere. I walk down to Rabbi Yochim Shaftel's home.

I see the dim light of a lamp shining in one of the bed-rooms; I see vague shadows thrown upon the walls of the room. I walk up to the door and knock. The only answer that I get is a dismal, wailing sound which seems to come from the interior of the house. I knock again; no response. Again I knock and call aloud to Rabbi Shaftel to admit me. A lamp is raised, the window of the room is opened, and a hand directs the feeble rays of the lamp toward the sidewalk. I see the face of Rabbi Shaftel, drawn and haggard; tears are streaming from his eyes.

Rabbi Shaftel sees me, and in a hoarse whisper bids me wait. The lamp and the head of the Rabbi disappear from the window. All is darkness and quiet again. What can have happened? The Rabbi crying! Unheard of!

The street door is opened and the Rabbi motions to me that I enter quickly. I do so, and he slams the door behind me. He holds a candle in his hand, and by its light I see that he stands trembling and leaning against the wall. "Oyei vai is mir," he breaks out, sobbing bitterly, "mein Schlaimali is gerarget!" I give him my support, and we climb the dark, creaking stairs to the first landing, where we stop. He opens a door and we enter the room from where the solitary light shows so dismally on the street.

A lamp stands upon the shelf and casts a feeble light over a group of figures surrounding a low bed. The rest of the room is in darkness. As I enter they turn round to look, and I see that they are all sobbing. I look on the bed and perceive Rabbi Shaftel's son, Schlaimali, lying there and tossing from side to side as though he were writhing in pain. He is delirious and his meaningless and disjointed words ring through the house. His head is bandaged, his face is bloody, and his eyes, which are barely visible under a mass

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of bandages, look at me in a vacant, expressionless manner. As I look at him his features change; now he is smiling, now he grins hideously, his features being convulsed with intense pain.

My God! What is this! As I look at him his eyeballs begin to roll in their sockets, he utters a loud, piercing cry, draws a long, deep breath, rolls over on his side, and lies quiet. The people rush to the bed. Rebbitzen Shaftel holds the lamp over the face of her son; it is pale and motionless, the eyes are glazed. She peers intently into those eyes and, in a low trembling voice, calls to him. Her voice becomes louder and louder, shriller and shriller, terminating in a piercing shriek. She falls moaning on the dead body of her son.

Half stifled sobs are to be heard in all parts of the room. Rabbi Shaftel runs about, beating his temple and tearing frantically at his hair. For a long time he continues to rush about the room, finally sinking into a chair at the bedside of his Schlaimali and clasping his feverish temples in his trembling fingers. The wailing, the sobbing, and the moaning continue for some time. I stand still, as if rooted to the spot, casting furtive glances on the dead body on the mourning group. The room gradually becomes quiet, and the only sound which disturbs the awful stillness of the room is the steady, rythmical ticking of the clock on the shelf.

Silvery beams of moonlight fall into the room, on the walls, on the white head of the Rabbi as he sits moaning in the chair, on the pale face of the dead Schlaimali, on the worn features of the Rebbitzen.

By degrees the Rabbi becomes more and more composed. He tells me that his Schlaimali was set upon and brutally beaten by a set of "Goyim;" that there are rumors about, relative to the "Goyim" making preparations for a "pogrom." Now I see the reason for the prevailing gloom, for everything being so deserted and silent; no stores or shops are open, no wagons or "droshkies" rattle along the streets.

I open a window and stand looking out on the dark streets, on the lamp lights which are paling before the approach of dawn. The twinkling stars in the dull gray sky are becoming pale. From afar, away in the distance, I hear vague rumbling sounds. The horizon in the east brightens and flushes; the objects in the streets become plainer and plainer as the sky brightens more and more.

As I stand looking out I see vague forms moving here and there and everywhere. These figures moving about in a mysterious

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manner, fill me with dread. I begin to have a foreboding of something terrible that is going to happen.

From the deep silence of the night, from within and without, from everywhere, there suddenly bursts upon my ears, a prolonged scream. This is followed by terrific shrieks. Out in the streets I see men running in all directions. They come rushing from the north, the south, the outskirts of the town, the shadowy recesses of the streets, the roads, the houses;—they come, most of them seemingly drunk, some of them shouting and yelling—they come armed, carrying weapons of every conceivable and inconceivable kind, axes, saws, hammers, broken boards, bars of steel—they come with their grizzly beards streaming in the cold morning wind.

I see lights gleam and flash. From the darkness and into the light of the morning there rushes a woman; she is screaming and dashes on into the darkness again, her disordered hair streaming in the wind. On, on, she goes, her wild voice becoming lost in the general commotion. Again I hear the sounds, they are more distant, again there is a scream—silence!

The mob begins to congregate in the street where I am. I hear and see them whispering hoarsely into each other's ears. They come to the Rabbi's door.

There is a sudden crashing sound, blow succeeds blow. They are attacking the door below. There is another terrific crash and I know that the door is down. They come rushing into the house, running from room to room, breaking down doors, shouting, screaming, yelling. There is a blow on the door in the room where I stand. The door falls in; the mob whirls in like a tornado. I see faces wild, demoniac; there are flashes of light, screams, shrieks, cries for mercy, heavy clattering blows which resound through the house. Louder and louder and more deafening becomes the commotion, shriek follows shriek, blow follows blow. I receive a terrific blow on the head, my feet tremble, I stagger, there is a flash of light before my eyes, my mind wanders and I fall to the ground unconscious.

I open my eyes. There is a flood of light in the room. I see the wildest scene imaginable. All the objects in the room are in fragments and scattered about the floor; the windows, there are none. Rabbi Shaftel lies on the floor, dead; the yellow rays of the sunshine on his upturned face, his ghastly features, on his staring eyes, on his beard matted with blood. The Rebbitzen lies motionless

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over the dead body of her son. The rest of the family are nowhere to be seen.

I rush from the scene of horror, down the stairs, and grope my way out into the street from beneath a mass of wreckage. I rush from the house, without looking in front or behind me. Heaps of men, women and children are lying in the gutters, against houses, some crouching in the dark corners, some dead, some dying, some gasping for air, some staring vacantly up into the sky. I rush onward, now falling over a corpse stretched out on the sidewalk, now jumping over another.

I feel that I cannot run any more, my strength is gradually ebbing away. My thirst is intense. That lake there, if I could only reach it! At last I fall down by the shore of the lake; sink my head into the water and drink till I can drink no more. My thirst is satisfied, but my limbs are sore; I cannot move. A delicious drowsiness overpowers me and I fall asleep.

I am awakened from my slumber by a shout which resounds over the surface of the lake. Again and again the shout is repeated. I rouse myself and hear the hurried tramp of feet. Of a sudden, I am surrounded by a shouting, yelling mob. With a remarkable rapidity I jump up and go rushing through their midst like a cannon-ball. I run for dear life around the shore of the lake. Armed men are coming from all directions and cut off my escape. I perceive that I cannot go any further—if I do, I run into their arms. What shall I do? I will take another chance of breaking through their lines. I run towards them and try to rush through their midst as I did before, but I am caught by innumerable hands; innumerable eyes peer into mine; I know that I am lost; the shore resounds with shouts.

Two stalwart men come forward; they grasp my waist. I am hurled up into the air and come crashing down on the motionless lake. I sink . . . in a few seconds I rise and struggle in the foaming, dashing water like a madman. I scream and try to rise, buts down, down I go . . . my screams are smothered by the rush of water into my open mouth . . . I hear terrific rumbling sounds as the water closes over my head for the second time . . . Again I rise to the surface . . . I have no more strength to battle with the angry lake . . . I see the sky looking down upon me . . the trees rustle and seem to mourn for me . . . I am going down . . . down . . .

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CURRENT TOPICS IN JEWISH LITERATURE

BY. J. D. EISENSTEIN

WILLIAMSBURG BRIDGE AND BRIDGES OF OLD

SINCE the Brooklyn Bridge was opened to traffic on May 24, 1883, it is one of the seven wonders in America. Both domestic and foreign visitors consider the bridge one of the greatest sights on this continent. It is estimated that the number of people now crossing the bridge is more than one hundred million per year. On the bridge railway alone the aggregate number of passengers carried in the entire period exceeds 750,000,000.

During the last twenty years much progress in the development of machinery and engineering skill was accomplished in this country. Another and more beautiful connecting link was added on the East River. The fame of the Brooklyn Bridge will now revert to the Williamsburg Bridge, which was opened to the public December 19, 1903

Mayor Seth Low is to be congratulated for being the medium to open up the Brooklyn Bridge in 1883 as Mayor of Brooklyn, and again the Williamsburg Bridge in 1903 as Mayor of Greater New York.

The new bridge has a capacity of four surface railroad tracks; two tracks for elevated trains, two roadways for vehicles, two footways for pedestrians and two bicycle paths. It exceeds the Brooklyn Bridge in size. The entire length is 7200 feet and the span from tower to tower 1600 feet. The height over the river 135 feet. And yet the cost of the Brooklyn Bridge was $17,000,000, while the cost of the new bridge will not exceed $11,000,000. This is to be attributed to the improved machinery and improved conditions of the city administration in which the increased Jewish vote was a powerful factor.

Apropos of the opening of the Williamsburg Bridge it might be of interest to know the history of bridges in earlier times as may be found in Hebrew literature.

Apparently the Jordan was bridged at certain places. The Bible refers to the bridges as " passages of Jordan," מעברות הירדן. In time of war these "passages" were captured. Thus the fugitive Ephraimites could not escape the Gibeonites, and were easily detected by their pronunciation of Sibboleth instead of Shibboleth (Jud. xii. 5.) There is a traditional Jordan passage of patriarch Jacob on his jour-

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ney to Padan-Aram unto Laban in search of his future wife. It is called Djisr Abni Yakoob—the bridge of Jacob's sons. This bridge was rebuilt by Baldwin IV, the Crusader in the year 1112, and again by Ibrahim Pasha in 1840. The writer passed this bridge from the neighboring Jewish colony, Mishmar ha-Yarden to Sachem, en route to Damascus. The Jordan at that point, about seven miles south of the Sea of Merom, is very narrow. The entire bridge, built of stones, is not longer than 60 feet.

The prophet Nahum speaks also of the "gates" of the rivers by Nineveh (Nahum II. 6) on the Tigris, which the Targum translates as "bridges." That the Babylonians had magnificent bridges, we shall see presently.

The primitive suspension bridge was a long plank across the river with a cord or cable higher up to hold on to. That the crossing was dangerous may be assumed from the story told by Rabbi Meir in Talmud, Kidushin 81a. The cable was known as "the limit."

When they could not obtain a plank long enough to cross over, they invented what may be termed a floating bridge of planks tied together between the opposite banks of the river. These bridges were also used as transfer rafts and known as רפסודות (II Chr. ii.15.)

Another curious bridge was to sew together many hides and spread them on the surface of the water. The weight placed on them was balanced and the resistance of the water kept them afloat. This is was also used as a transfer. Even as late as the 12th century, Rabbi Petachia of Ratisbon, in his travels describes this mode of transfer on the Dnieper in Russia as follows: "They sew together ten horse-skins and make a hem with a strap around the border. They then seat themselves on the skins and place there the wagons and baggage. They then tie to the strap the tails of the horses. The horses swim and pull the load, and thus they pass over the water."

In ancient times, especially in the Orient, the extremes ruled. This is applied to men as well as to structures. There were no middle classes. Likewise besides the crudely constructed bridges there were a few bridges celebrated for their grandeur and splendor, If we should believe but half of their description, they would overshadow the most elaborate bridge of to-day.

The Phoenicians were the artistic people in Biblical times. Hiram the King of Tyre had an army of skilful laborers, whose wood carving and metal work ornamented Solomon's Temple. Hiram was a proud king and thought he possessed supernatural power, until he believed himself to be a deity. The Midrash gives the details of

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his famous bridge or pier on the Mediterranean Sea. It was suspended on forty tall and square-shaped iron posts in parallel columns. He built on them seven heavens with a chariot and "living creatures" and artificial thunder and lightning. The first (upper) heaven was made of glass and measured 500 ells square. It contained an imitation of the sun and the moon and stars. The second heaven was of iron 1000 ells square. A canal of water divided the first from the second heaven. The third heaven was also of iron 1500 ells square. with a canal of running water. Between these iron heavens were stone-balls that rolled and knocked against each other and produced an artificial thunder. The fourth heaven was of lead, 2000 ells square with a canal of water. The fifth heaven was of bronze, 2500 ells square, with a canal of water. The sixth heaven was of silver, 3,000 squares, with a canal of water between the fifth and sixth. The seventh or lowest heaven was of gold, 3,500 ells square, and was set with precious stones and pearls in clusters of one ell square, reflecting on both sides and producing lightning in unison with the thunder above.

When the word of the Lord came to Ezekiel, saying, Son of man say unto the prince of Tyrus: Thus saith the Lord God, "Because thine heart is lifted up, and thou has said, I am a God," Ezekiel prostrated himself and pleaded "Master of the world! how can I reach him, is he not suspended in the air?" The Almighty then ordered the spirit (wind) who took hold of Ezekiel by a lock of his head, and lifted him up between heaven and earth, and brought him up to Hiram, who was surprised to see him. Ezekiel delivered the message and told him: "Yet thou art a man and not God, though thou set thine heart as the heart of God." Hiram answered: "I admit that I was born of a woman, but I live forever. I sit in the seat of God, in the midst of the sea." Said Ezekiel, "Behold, thou art not wiser than Daniel." The end of Hiram came when Nebuchadnezzar king of Babylon, conquered Tyrus and tortured him to death, and an earthquake swallowed the structure with the heavens. They are hidden away and kept for the righteous people in the coming future (Yalkut § 367 referring to Ez. xxviii).

Sennacherib, the Assyrian king, tradition says, built a bridge between the two mountains of the Lebanon and erected on it a palace. Underneath water ran from numerous springs, forming a sea, as the Scriptures say: "Behold, the Assyrian was a cedar in the Lebanon . . . of a high stature . . . The waters made him great." His end was predicted "in the day when he went down to

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the grave" (Midrash Tanhuma, Gen. ch. I, with reference to Ez. xxxi. 3, 4, 15).

Diogenes, the noted Greek philosopher who was born in Asia Minor (died 323 B.C.E.) must have observed a similar, if not the identical, bridge when he compared the extravagance of the bridges with the poor condition of the inhabitants, and remarked: "The people would do well to sell their bridges to buy water."

The King of Babylon also erected a magnificent bridge on the Euphrates near Heropolis. Julius Caesar with his Roman legions passed that bridge which is called Zengma, and is mentioned in Kidushin 72 a. According to the Talmud, the bridge was on the point where the Euphrates connected with the Tigris by an artificial canal. The Euphrates bridge being considered a phenomenon, the Talmud says, it is incumbent on every Jewish visitor on seeing it to pronounce the benediction, "Praised be the Almighty who is the genesis of all creations" (Berachoth 59 b).

There was another bridge on the Tigris river. Both bridges were supported by rocks on either side. These rocks probably served as towers for the suspended bridge. It is stated that when Rabah and R. Yose died the two rocks of the Euphrates river kissed each other; thus metaphorically describing the immense crowd of people accompanying their funerals across the bridge. Similary when Abbayya and Raba died, the opposite rocks of the Tigris bridge (probably the one named Shebistana in Yebamoth 121a) kissed each other (Moed Katon 25 b).

R. Judah highly praised the Roman people for erecting bazaars, baths and bridges. He said "how beautiful are their works!" R. Simon ben Yohai, however criticized the government's usurpation in collecting tolls on the bridges, etc. (Shab 33 b, Aboda Zara 2 b.)

A certain river, named Duronag (?) had two bridges (B. B. 73 b). The Talmud Jerushalmi speaks of open and closed bridges. The latter were suspended and had arches above, and the open bridges had the arches below, forming like partitions on each side (Yer. Erubim IX, 5, see Com.).

A legal question with reference to Sabbath is solved by the various modes of bridge construction: If the arches are below the bridge, it is considered secluded or private premises wherein useful articles may be carried on Sabbath. Whereas, when the arches are above, the place below the bridge is considered open and public premises, where the carrying on Sabbath is prohibited by the passage in Exodus xvi. 29, except necessary garments on the body.

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On the other hand, a bridge is considered an obstruction to the free course of the river, in regards to *Erub*, i. e., the designation of the city limits by posts, connected on top with a cord or wire. The rule is that a city entirely surrounded by rivers is an island—secluded premises, not requiring an *Erub*. Thus the Borough of Manhattan would be exempt of requiring an *Erub*, but for the obstructing bridges that interfere with the course of the rivers. But in case of the suspension—Brooklyn and Williamsburg-bridges, where the elevation is 135 feet above the water and steamers pass them freely, objection is eliminated. Nevertheless, owing to other bridges on the Harlem River which are not entirely free from obstructing traffic below, some pious Jews on the East Side refrain from carrying articles on Sabbath and have their handkerchiefs tied around their neck or body in a way that the kerchief may be considered as a useful gar nent.

Another religious phase of the bridge is the *Tashlich*, i. e.. the casting away of sins on New Year's Day, as a literal interpretation of the passage "And Thou wilt cast away all their sins into the depths of the sea," by praying God to cast the sins of Israel into oblivion. This is a kind of New Year's resolution to turn over a new leaf in the Book of Life. Thousands of Jewish devotees may be seen on the Brooklyn Bridge on New Year's Day for that purpose. The Williamsburg Bridge, located as it is, has a special interest for Jews, inasmuch as both ends are located in sections largely inhabited by them.

ISRAEL AND BABYLON.

BY A. B. A.

THE lectures on "Babel and Bible" delivered by Delitzsch before the German emperor, have called forth a mass of publications more of a polemical character than of scientific interest and some of them are blemished by much acrimony. Partly it was the fault of Delitsch himself, who spread out his Assyriology before the general public unprepared to judge of its value which could not fail to produce a sensation when a famous orientalist announced that the Bible had borrowed some of its contents from a foreign source. The less the hearers or readers knew of the matter the greater was the amazement and confusion. The agitation also affected certain theological circles, both Christian and Jewish in a manner which showed the small attention they had paid to investigations leading to

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results they had not expected. On the one side it was imagined that Christianity was in danger of being undermined, and on the other that the glory of Hebrew Scriptures had been tarnished. But what kind of faith is that which shrinks from inquiry? On all hands it is preferable to abandon in the interest of religion, any of its positions that may be found untenable, than to expose it to the assault of scoffers. The whole contention amounts to the view that should be taken in regard to certain similarities of passages in the Hebrew Scriptures to some Babylonian myths, legends and institutions, though at the same time it is admitted that the crude materials of the latter have been transmuted into a fine texture and colored by the religious genius of Israel. It should also be considered that folklore is much alike among different men and people, undergoing many vicissitudes according to caprice and fancy. Long before their popular stories were written down they had assumed many disguises. The tendency to myth--making is very strong among primitive people. They constitute the first essays to afford a palpable explanation of appearances, that excite unusual curiosity, and to construct narratives that may contain a nucleus of fact, but are generally exaggerations, either to glorify a certain event or some great personality. The belief in the close familiarity between the gods and favored individuals was extensively prevalent in remote times. Goethe reminds us, how anthromorphic we all are.

The deciphering of cuneiform inscriptions constitutes one of the achievements of modern times. Since then, a great change has taken place in regard to our knowledge of the ancient Orient. Formerly our information was limited to the scant sources of the Old Testament and Greek literature, but we are now in possession of original records of a date which carries us back millenniums of years. And what a variegated picture do they present? Nations of which we had known nothing rise and disappear, conquests follow one another and then crumble into pieces. But the center of the Orient was Babel. A remarkable state of culture flourished there, that had already existed for many ages. This culture had originated with the indigenous population, the Sumerites, who were conquered by Semitic invaders that adopted and developed the existing civilization. All the Assyrian and Babylonian kings were Semites. They were great patrons of literature and established extensive libraries composed of inscribed baked bricks. These documents bear the names of the kings Shalmanazer, Tigleth Pileser, Sanecharib, Esuhadden

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and Assurbanipel. Babel's influence in the east resembled that which Rome at a later period exercised in the west. It affected the Greco-Roman times and its vestiges are discernible to this day.

Quite recently the learned world came in possession of a remarkable find consisting of the law book of Hammurabi, a Babylonian king, dating from 2250, which discloses a highly cultured state of society. One item in illustration of this point is significant. It relates to an ordinance regulating the fees of physicians. A large number of the enactments are extremely minute in detail, pointing to diversified relations among well ordered communities.

The Tell-Amarna letters consist of an interesting find, equally important in throwing light on the extent and character of Babylonian influence. They are samples of the archives of the Egyptian King Amenophis IV, in which a correspondence is carried on between the Pharoahs and their Assyrian, Mesopotamean and Cyprian vassals. It appears from this correspondence that the Babylonian idiom was the diplomatic language throughout Asia Minor. Even the small Canaanite nationalities under Egyptian rule did not write to their Egyptian masters on papyros, but in the Babylonian style of cuneiform writings imprinted on bricks. The general use of the Babylonian language in diplomatic communications resembles the employment of the French tongue which was the fashion in the eighteenth century.

It is interesting to notice that Babylonian culture had penetrated Canaan 1500 years before Israel took possession of that land. When at a later period, the Persians, the Greeks and the Romans successively came into power, there occurred a mixture of races and nations and at the same time a confounding of religious ideas and forms of worship. The Babylonian polytheistic system left its traces in Jewish and Christian traditions consisting in mythological allusions such as the Tanim, Rahab and Bchernoth and through gnostic speculations affecting early Christian communities. "The wisdom of the Chaldees" and "the wise men of the east" are Babylonian reminiscences. We still divide the starry heaven into twelve constellations and the circle into 360 degrees like the Chaldean astronomers. The seven days of the week bear the names of Babylonian deities, transmitted from the Greco-Roman period. The Assyriologist, conscious of his newly acquired information is tempted to measure by it the religion of Israel, Greek art and Roman jurisprudence, and it must be admitted that Assyriology has greatly enriched

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our stock of knowledge where much obscurity had prevailed. Perhaps far more may yet be in store through the excavation of literary treasures concealed under the debris of ages, but there is no danger that such discoveries will upset all our previous knowledge of the past. Not every thing is Babylonian, and if Israel, Greece and Rome are its debtors, they possess assets which will not be swallowed up by Babel. In what manner and to what extent Israel was influenced by Babel is next to be considered.

When the sons of the desert took possession of Canaan, they found there a people in an advanced state of culture, a soil in fine condition of cultivation, fortified cities, an established form of government and of worship and a soldiery trained to fight in iron chariots. All that relates to weight and measure are of Babylonian origin. Hebrew Scripture is partial to the number seven, which accords with the sanctity attributed to that number of the planets recognized by Chaldean astronomy. The Hebrew word 'to swear' literally means, to pledge under the influence of the seven. The seventh month is selected for the observance of the most solemn holidays, the New Year's day and the Day of Atonement. Twelve is another favorite number of Scripture which agrees with the number of the Babylonian deities. The national epic poem 'Gelgimes' of Babel is written on twelve tablets.

Some of the special laws of Hummarabi show much similarity with those occurring in the Pentateuch. The lax talionis, "eye for eye, tooth for tooth," is characteristic of both. The Mosaic law which fixes the damage on the owner, when his cattle is killed by a beast of prey agrees with Hammurabi. Likewise the privilege granted to a man accused of theft, to request an inspection of his house in the presence of a witness. A Babylonian sterile wife is permitted to give to her husband one of her handmaids in marriage and may discharge her when she pleases, precisely as Sarah treated Hagar. But enough of these similarities. As a set off, it is noteworthy to mention, that things of far greater importance are missing in Hammarabi and conspicuous in the Pentateuch, such as the deep concern for the poor and sympathy for the brute creation. It says "do not muzzle the ox when he treadeth out the corn," and the mother bird shall be spared when one lifts the nest.

Apart from particular resemblances, it is a historical fact that Israel at different periods came in close contact with Babylon. When Assyria was at the full height of its power, the whole of Asia

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Minor acknowledged and worshipped its deities. Menasseh, the Judean vassal introduced the altars, the symbols and practices of the alien cult into Jerusalem and the precincts of the temple. After Nebuchadnezer had deported the flower of the Judean population, they forgot their own language and adopted the Chaldeic, which was current throughout Asia Minor. The great road running along the western border of Palestine formed the highway that connected Egypt with Mesopotamia and was the usual route taken by invading armies and merchandise. It offered facilities for general intercommunications and enabled the spread of religious ideas proceeding from Babel. There is positive evidence that Babylonian religious actions traversed over a wide territory, which is especially illustrated by the circumstances that many remote localities bore the names of Babylonian deities. The name of Mount Sinai is probably derived from the Babylonian moon god Sin, and Mount Nebo where Moses died bears the name of a Babylonian deity, the Mercury of Greek mythology.

Prof. Hermann Gunkel, who represents the advanced wing of Protestant theologians in Germany, published a rejoinder to some of the statements of Delitzch, and which underlies the foregoing sketch, is marked by a largeness of view, that might be profitably imitated by Jewish theologians treating the same subject. In reference to the traces of Babylonian influence on the religious history of Israel he says, that we should rather rejoice if some portion of divine knowledge was vouchsafed to people beside Israel, and that inklings of religious truth have not been denied even to idolators. If Babylonian notions concerning the character of their deities are grotesque and bizarre, they nevertheless are adumbrations of verities dimly perceived and understood. Let us rather admire Greek philosophy which speaks of "the seed strewn over the wide world." Delitzch cannot be cleared of the charge for his search of blots in the Old Testament while his conservatism spreads a broad mantle over the New Testament. Both of his lectures chiefly discusss the Biblical narrative of the creation, the Noachic deluge and the paradise incident and point out their marked resemblance to Babylonian myths and legends, treating of the same subjects. An unprejudiced mind must at once be struck with the sublimity of the Biblical description in contrast with the wild, uncouth character of the Babylonian stories imbedded in a prolix, fantastic verbiage, which is especially conspicuous in the creation myth. The latter briefly

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amounts to the following statement. The world has generated from a vast assemblage of water represented in the form of a female monster—the Triamat—that became engaged in a terrible war between the old and the new gods, but was at last conquered by Marduk the tutelar deity of Babel. He cuts Tiamat into two pieces out of which he made the earth and sky. It will be observed that in both narratives, the world in a state of chaos arises from a universal ocean and that each speaks of the division of earth and sky. The Hebrew word, Tehom, usually translated, "the deep," has an affinity with the word Tiamat. The differences, however, are just as apparent. In the Bible there is a symmetrical arrangement in the sequence of physical phenomena which is the first attempt at a rational cosmogeny. There is no wrangling of the gods in bringling about the creation. God said, "Let there be light and there was light." This finely expresses the power and the majesty of the Divinity. It should be further noticed, that the sacred writer in describing the course of natural eventualities adopted the only plan at his command which direct observation suggested to him. We still speak without the affectation of scientific accuracy of the rising and the setting of the sun, which express real facts of the common experience. For thousands of years, the Biblical account of the creation has satisfied millions, and it is doubtful whether some modern scientific theories will hold out for that length of time.

The paradise scene has been called the pearl of Genesis. That it contains alien elements is inferred from the unhebraic mythic mould into which it is cast, and its thorough anthropomorphic character. On an old Babylonian cylinder a device is seen which depicts two seated figures facing one another, and between them is the representation of a tree. Behind one of the figures there is a likeness to a snake in the erect position. Whether this device has any reference to the paradise legend is uncertain. Ingenuity has been set at work to determine the meaning of the legend, but rather it should be asked what does it intend to illustrate? In analyzing its contents, it becomes apparent that some riddles are attempted to be solved, and specifically an answer is sought for the cause or reason, why man has to earn his bread by the sweat of his brow, and why woman has to suffer in childbearing. We are told that our primitive parents were placed in a rich and beautiful garden planted by the Lord himself, when they enjoyed a happy state of existence. Perhaps this is an allusion to the golden age in the infancy of man-

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kind. To account for the trouble and toil of man to secure his subsistence, which is the destiny of the human family, no other cause would occur to the pious writer but some grave offense and in view of man's disposition to be easily led astray by a strong temptation, it could be nothing less than the violation of a divine command. The cunning serpent assures Mother Eve not to be alarmed by being threatened with death when she eats from the forbidden fruit and that indeed she would be all the wiser for doing so. After the guilty pair had eaten from the fruit, the Lord interrogates them and makes them confess. He then announces the penalties which their descendants have to undergo. It is unfair to be captious and ask how the wicked serpent managed to get into the Lord's garden and could talk so glibly. Do we not know the frailty of human nature, which readily believes what it strongly desires and has always plausible arguments at hand to pacify the conscience. The delicacy which veils the transaction in the garden is admirable. But that is not all. The very fault of our first parents opened their eyes to know "good and evil," and this privilege was dearly bought at the cost of the lost paradise. The preacher says: "He that increaseth wisdom increaseth trouble." Another incident is interwoven with the legend in relation to "the tree of life," which evidently is to explain the tragedy of death. Here again a reflection on man's folly is noticed. His gift of acquiring knowledge makes him presumptuous and may even set him against God. This rashness must be curbed, hence the harsh sentence: "Dust thou art and to dust shalt thou return." A similar motive underlies the Greek idea about the envy of the gods grudging man the privilege of immortality. It is noteworthy that the apostle Paul dogmatizes on the fall of Adam and the origin of sin, though not the least reference to these matters is found in any othre part of the Hebrew Bible.

The Babylonian account of the flood bears considerable resemblance to the deluge recorded in the Bible. It says, that once upon a time, the gods determined to destroy the city Suripeek by a flood. Ea, the god of wisdom, desired to save his favorite Xisusthros, who nearly equaled him in knowledge, but not daring to betray the council of the gods he resorted to a trick. At night he visits his friend Ut-Napistim whom he found asleep in a house made of seeds, which he addresses by saying: "build thyself a ship." Xisuthros was sufficiently awake to hear the god and to understand

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his advice. He immediately sets to work to build a ship, which is minutely described, its length, height and breath, its walls covered with pitch and divided into numerous departments into which he stored away his gold, seeds of plants, workman's tools and cattle. When all was finished he enters the ship with his family and kindred. Then a dark cloud descends, and the thunder of the god Hadad is heard. The gods Bel and Marduk advance and the Anurki bear torches. The water steadily rises and approaches the dwelling of man. At the sight the gods themselves are terrified and they scramble into the heaven like a set of frightened dogs. Istar, the mother of the gods raises a wild cry. At last the deluge begins to retire and Xisuthros opens the window of the ship and laments the destruction of the world. The ship finally rests on a mountain in the north. In order to discover whether the earth is becoming dry, he sends forth a swallow and then a dove which come back and then a raven which does not return. Ut-Napistim is now assured that the water has abated. He leaves the ship and brings a sacrifice to the gods who "smell its sweet savor" and pounce upon it like a swarm of flies. Bel, the chief conspirator approaches but Istar is enraged against him because he counseled the flood. He partly confesses his fault and half ironically remarks that it was rather foolish to destroy so many people. However he is excused, and the lucky Ut-Napistim is received among the gods. Some of the particulars of the story disagree with Genesis, but the parallel is maintained in the case of the birds and the sweet savor of the sacrifice, which can scarcely be accidental. In support of the opinion that the tradition of the deluge is of Babylonian origin the circumstance of the geographical position of Babel speaks for as this city was situated in the vicinity of the two large rivers, the Euphrates and the Tigris, where inundations frequently occur. Even if it be granted, that the Babylonian narrative in the form of a legendary story may claim priority, yet the Scripture has transformed the materials by discarding the ludicrous extravagances and turned into a moral lesson the chastisement of a wicked world and the divine grace shown to an upright man living among a sinful generation. There is in Genesis no pity shown to the destruction caused by the deluge, but the Bible nowhere manifests sympathy for unrepentant sinners.

In the case of the institution of the Sabbath to which Delitzsch alludes, the old saying is again verified that all origins are obscure. The two decalogues are not at one in regard to the motive which

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led to the establishment of the Sabbath. In both an extraordinary event is connected with it differing in character, which circumstance seems to indicate that nothing less than a most astounding occurrence in connection with the origin of the Sabbath would be commensurate with its extreme importance. But the language which introduces the subject of the Sabbath, "to observe, to keep," is more in the manner of an exhortation than in that of an ordinance. Assyriologists made the discovery that Babel also had a Sabbath—the Sabbatu—which was kept on the seventh, the fourteenth, the twenty-first and the twenty-eighth day of every lunar month. It was a day of asceticism, a bad, unlucky day, devoted to repentance and reconciliation with the angry gods. The Jewish Sabbath in olden times did not bear this character, but was kept as a day of relaxation from the weekly work and had special regard for the slave, the ox and the ass by exempting them from field labor on that day. The later Judaism invested the keeping of the Sabbath with an extreme sanctity and restrictions which in some measure reverted the Sabbath to the Babylonian type and is well matched by the Puritanical Sunday.

Assyriologists appear to be inclined to credit Babel with the classical Monotheism of Israel. It is asserted that some Babylonian priests entertained the belief that all the popular gods imply the existence of only one god under different names. This opinion is advanced on the strength of the circumstance that Assyrian vocabulary has certain combinations which qualify the word El equals God, such as El is great, El is exalted. But this proof amounts to nothing, for the Phoenicians who were as crass polytheists as the Babylonians had similar combinations of words. Nowhere in the literature and monuments of these people is there found anything comparable to the conception of the absolute sovereignty and unity of God as announced in Hebrew Scriptures. There is the strongest reason to conclude that monotheism was autochtenous in Israel without going the length of asserting with Renan that the Semites were instinctive monotheists.

The most interesting point in reference to Babylonian religion is presented by the penitential hymns, which although they fall far short in spirituality of the psalms, they show a deep sense of sin. the following specimen is quoted from Prof. Jastrow's excellent book.

I, thy servant full of sighs call on thee.

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The fervent prayer of him, that sinned, do thou accept.
If thou lookest upon a man he lives.
O, all powerful mistress of mankind,
Merciful one, to whom it is good to turn and hear sighs.

The question of revelation is always involved in a discussion concerning the contents of the Bible. The ambiguity of this term would be removed if the idea of the supernatural were detatched from it. The old theology must certainly count with the indisputable fact, that the personal characteristics, the temper and disposition and the variable range of intellectual culture and spiritual insight are the inseparable conditions controlling every manifestation of human intelligence. When it is conceded that the Bible speaks in the language of man the idea of a miraculous revelation is abandoned. In the case of the Hebrew prophets, the nature of the psychological process inciting their oracular messages is not difficult to understand. The intensity and clearness of their moral and religious convictions and the irresistable urgency to proclaim them, they felt as an impelling force not their own, but coming from a higher source. Jeremiah and Ezekiel in a less enthusiastic state of mind acknowledge that the divine law is written upon the heart. In fact, every liberation of thought is a revelation. Spiritual experience can be nothing else than the best and noblest thoughts that the wise and good in every age have felt and taught.

A UNITED ISRAEL

BY RABBI ABRAM SIMON

At first glance the story of Israel's census (Numbers xxvi, 4) with its detailed enumeration and elaborated genealogy presents very little ofinterest to the modern student and can evoke but little of religious edification or ethical instruction. A deeper appreciation, hovever, of the circumstances under which, and the causes for which, the census was taken will, doubtless, offer us much meat and meaning. The chosen test readily lends itself to a division into three parts and I ask your attention as each section thereof passes before us in view and review.

THE CALL FOR A CENSUS

"Take ye a census of the children of Israel from twenty years and upwards."

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A student of the Bible needs not be told that the census for military purposes, was never a popular institution in ancient Israel. In David's time it is catalogued among the sacrileges and it is not difficult from this particular instance to draw general conclusions as to the failure of the encouragement of the census-idea by the leaders in Judea. A census for military ends meant a glorification of numbers. The fear was entertained lest the people rely wholly on its army rather than on the arm of God, on strength of horse and chariot instead of "waiting to see the salvation of the Lord." Reliance of man on his own force savored of lack of faith in the omnipotence of Jahve. A kingdom of priests and a holy nation need boast only of their knowledge of God. The divine right of the spirit should be their weapon in battling with idolatry, sin and ignorance. God's war must be fought with the might of the Torah and the holiness of the cause. Doubtless, too, an enumeration of physical strength smacked of an imitation of the practices of the surrounding nations. Since a military glory was never to be Israel's ideal, we can readily understand the unpopularity of the census in later days.

Yet, here in our verse, as the people are preparing for their crusading march into Canaan there is issued a divine call for an elistment of all "from twenty years and upwards." Dangers are ahead; mighty enemies beset them on every side. Canaan is to be conquered, and force must be met by force. An army able to cope with the trained soldiery of the Promised Land is the imperative necessity. Moses must know his fighting strength and those upon whom he can rely. All from "twenty years and upwards" must share in the trials and triumphs, in the privileges and responsibilities of conquest. The older generation, who had witnessed the glories of the Exodus, who had sung the paeans of victory at the Red Sea, who had rebelled and yet had seen the miracles and the wonders of the Lord, had died in the meanwhile. A new generation, hardened in the adversities of the wilderness, of fresher blood and sturdier frame, had grown up to win the coveted soil of Abraham, Isaac and Jacob. Here and there, veterans like Joshua and Caleb were still alive, eloquent witnesses of Israel's growing opportunities and heavier responsibilities.

It has always been a matter of surprise and regret that our people for the past thirty centuries abandoned this worthy institution of a census. Our scattered condition has well nigh rendered such a task a hopeless one, and the loss of nationality with its decadent

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military glory and commercializing weakness only added to the impossibility: yet I cannot hide from myself the regret that Israel never great cause. Unfortunately there have been too few Ezras in our great cause. Unfortunately there have been too few Ezras in our ranks.

To be sure Israel's past or passion is anything but a defalcation of numbers. It is always the remnant that saves; yet withal this, the verse "Take ye a census of the children of Israel from twenty years and upwards" has a deep and significant message for us of today. The time has come for a recouping of our strength. We are in an organizing age and, as the contests of humanity are ever the same only raised to higher levels with rising standards of culture and civilization, we are urged to utilize the new ideals and methods which the genius of man has evolved for waging his contests to their successful issue. Organization is the watchword of the age. It is no denial of our glorious spiritual mission to accept this new ideal into our treasure house. The difficulties that beset us, the growing Anti-Semitism waxing defiant and destructive as we wane in solidarity and solidity of defence, the centuried-old mission which we have accepted as our privilege and our pride for our fellowmen, these and many more reasons call us to a deeper appreciation of the force and virtue inherent in the census-idea. To meet new problems with the most skilful weapons is no misreading of the philosophy of Jewish history.

The Jew never had a genius for organization. He grasped, almost at a bound, the underlying unity of nature. He grasped millenia ago the unity of the race in and through Adam, but somehow he never comprehended accurately the qualities and methods by which the unity of a separate people might be maintained and strengthened.

For psychological and historical reasons the Jew has not the organizing talent. He has not the psychical make-up. He is intensely subjective. In him individuality is most strongly marked. The predominance of lyric and philosophic literature over the dramatic shows at once his inability to objectify himself and to leave himself in the background in order to present, think and live the feelings, thoughts and acts of others. Historically, the Jew is not the successor of the Roman, the master-artist of the mechanism of organizations. It was the Catholic and, later on, the Protestant who profited most in the schooling of the Roman craft. Having led a

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political life for fifteen centuries the Christians have learnt the need and the method of subjecting their individuality to the requirements and necessities of large movements. The Catholic Church is today a religious phalanx.

For the past one hundred years with civil and Religious freedom granted him, the Jew has become an apt pupil and he calls for stronger unification of his religious, social and intellectual forces.

Mind you, a new generation is springing to the front on all sides. They who witnessed the Exodus from political slavery, who crossed hopefully over the Red Sea of traditionalism, who wandered through the wilderness of doubt and transition, those who were faithful and those who rebelled against Israel's new leaders of the Reform Movement in America, England, Germany and France, have gone to their eternal rest; younger shoulders carry the burden and many from twenty years and over are assuming the responsibility of leadership. Here and there a Joshua or Caleb has been preserved to guide by his experience and learning and to prevent a miscarriage of the program which excessive zeal and immaturity might bring about. Before Israel lies a promised land, a whole world of possible influence and usefulness. Shall Israel not stand together and unite under some one inspiring banner? Shall we not have some rallying cry to which every Jew will answer with heart and soul whether he be Reform or Orthodox, Observant or Radical, Zionist or Anti-Zionist? Let the call go forth, "Take ye the census of all the children of Israel from twenty years and upwards!"

THE METHOD OF THE CENSUS

Our text continues "By decent from the fathers" The doctorine of heredity has fully established itself as a biological fact. It is no longer a mere theory, it is an actual, living reality. Whatever be the outcome of the contest among the schools as to the predominance of heredity or of environment, whatever be the outcome of the scholars as to the transmisibility of acquired characteristics, one thing is beyond peradventure of a doubt, we are children of our fathers. We are products of the days gone by. Our roots are in the soil of the millenia that have already sped on into eternity. There is no death. The past lives in us. The future shall throb with our pulse-beats. By descent from the fathers comes the ascent of the sons. This

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is the story of progress.—this is the fundamental score upon which the music of civilization is written.

Early and primitive life presented social conditions which demanded a man's obedience, often contrary to his volition. A man was born into a community, whose institutions, customs and religious practices were to be accepted by him by virtue of his descent from the fathers. Only in this wise was the solidarity of the family, the clan, the tribe made possible, of maintenance. Social life depended on submission to its rites and rules. The community suffered from the sins of one and reaped the harvest of the good sowing of others. Israel's history presents evidence of having reached a similar level of social progress. Israel believed that God entered into covenant with him, chose him, chastised him, chastened him for the preservation of that convenant and the development thereby of the holy and religious ideals to be subserved, practiced and promulgated. The Second Commandment of Moses in that the "sins of the father are visited upon the children" find its complement and corelative in the splendid utterance of Ezekiel "the soul that sinneth it shall die." Here we have developed a happy harmony between the solidarity of a people and the necessity of individuality. Thus it comes that we have in Jewish theology and philosophy a doctrine which has not received the attention it richly deserves. I refer to the entire body of sentiment contained in the phrase "Z'chuth Aboth"—"the merit of the fathers." Throughout our literature the idea finds constant reiteration that the merit of the fathers has a saving and redeeming grace and power. In the "Ethics of the Fathers" we read, "The merit of the fathers is their support." Our prayerbook again and again implores God as "He who remembers the merits of the father." It was one of the reasons for Israel's delivery from Egypt, though here it is the "merit of the mothers" that is mentioned. The doctrine at times is reversed where the merit of the sons saves the parents and doubtless this is fundamental to the origin of the Kaddish as evidenced in the Akiba legend concerning the son of Ukba. It is needless to multiply illustrations. We have here clear and distinct a doctrine of the "glory of our fathers" which I wish to press forward as the rallying standard "according the descent of the fathers" with which the reorganized forces of Israel may well go forward to conquest and triumph.

When nascent Christianity built up its theology on the "depravity of the fathers," Israel instinctively struck the more hopeful

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chord of the virtues of the fathers. Where in the former case sin condemns the race, in Israel's philosophy salvation comes through the redeeming virtues of our ancestors. Not one Savior frees humanity from the implications of original sin, but all Israel has the gift and the grace whereby later generations may grow into the beauty of holiness and transmit their accumulated virtue to the generations still unborn. While the sins of the fathers may be visited upon the children unto the third and fourth generations, the virtues of the fathers transcend even unto the thousandth generation of those who love God and fear riteousness.

We of the Reform Israel need this doctrine; we need a reconstruction of it. "Z'chuth Aboth" relates us to the past. It bathes in the halo of antiquity. It does not break the chain of tradition but links us indissolubly when the patriarchs, prophets, priests and people that wrote the Bible, the Talmud and later literature. We cannot ignore our descent from the fathers. We cannot tear ourselves from history. Reform Judaism is impossible without this historical continuity of flesh and faith!

Let us be on our guard against a false interpretation of this truth. An appreciation of our connection with the past does not argue a depreciation of our relations to the present or our aspirations for the future. A loving of the past should not be a lowering of our hold on present problems and modern issues. We must drink waters of joy from the old wells of salvation, but they must be waters of Joy, else will they fail to quench the thirst and save the heart of modern Israel.

We must also beware lest a belief in the saving grace of the fathers lead to a laxity of morals on the part of the sons. Rejoicing in the achievements of our ancestors demands an increment of responsibility for us. The merit of the fathers has its correlative in the duties of the children. The past has created the problem for and projects its dueties upon, the present. The Descent of the Fathers compels the Ascent of the Sons. Therefore we remain Jews.

What have been the merits of the fathers? Need I tell a Jewish audience the story, history and sublimity of the Bible, the masterhood of civilization? Need I call to mind the long line of saintly mothers and noble fathers, the great army of God-inspired prophets and stirring singers whose sweet melodies can be heard in every house of worship today? Need I review the ideals of love and

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justice, of freedom and righteousness, of divinity and holiness or dilate on the thousands and thousands of men and women whose heroism in suffering and saintliness in temptation have left us a heritage priceless in value and princely in its compelling power?

Therefore, take ye a census of the children of Israel from twenty years and upwards, unite all the forces that make for Israel's ststability and virility, organize them by virtue of their past heritage and religious responsibility. Arm our people with the armor of solidarity, equip them with the weapons forged in the anvils of the past, steel their hearts, steady their hands, sharpen their eyes so that with all the inspiration flowing from the heights of Israel's sacred past we may go forth one strong united body, to do the tasks of the present and fulfill the promise of our sires for God and our native land!

THE PURPOSE OF THE CENSUS

The last phrase of our text, "All who can carry arms in Israel" gives us the "Purpose of the Census." It is not a military campaign for which we are to be enlisted; not with screaming shell and screeching bullet we are to protect ourselves. The enemies that confront us and hold many a fortress and are ambushed behind many a strong defense are to be met by weapons bequeathed us from the old magazine but refashioned according to modern ideas and ways. Anti-Semitism that walks with brazen face in Russia and in other European lands, or its milder ostracism that flounts its spurious aristocracy and social superiority or the New Prejudice which hiding behind the cloak of scholarship, would rob the Jew of his proud palm as one of the world's great civilizers, these enemies without and some within ourselves and our own ranks, call us to a campaign that must end either in a complete rout of Jewish interests and the passing of the Jew from the stage of the world-usefulness or (and be it God's will) in a glorious and everlasting triumph of our holy and sublime Cause.

Our first weapon must be Enthusiasm. It is enthusiasm that lays low all difficulties and surmounts all obstacles. The modern young Jew is blase. His motto is "Nil Admirari." He is cold, cynical, indifferent and skeptical. He has lost bis buoyancy. He affects an air of intellectuality which frowns on religion and boasts of his own vacuity. We need a renewal of the spirit that will be infectious.

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We need an enthusiasm that will enable us to mount with wings as eagles, to run and not be weary, to walk and not be faint. As the zeal of Phineas, the son of Eliezer, the son of Aaron gains its sweep and swing because of its priestly descent, so must our enthusiasm, kindled at torches of the past, blaze at our hearths, burn in our hearts and warm with its hallowed glow every thought, word and deed.

But enthusiasm readily burns itself out and an extinct volcano is only a sad reminder of more active days. Enthusiasm is worthless unless founded on knowledge. Ours must be a campaign of education. We must win back for the Jew his own literary and religious treasures. The people of the Book needs study the Book. The modern Jew must know "the descent and merit of the fathers," their history, their literature and their martyrdom, their defeats and their triumphs. A true knowledge of the past creates a brilliant enthusiasm for the present andt he future. With these two weapons there is necessarily a third, best calculated to achieve victory in the face of the stormiest opposition. It is Character that will work wonders in our behalf. Israel needs more backbone, a heroic stand for its rights and prerogatives, not a whining for privileges, not a scraping before power, not a flirting with every butterfly folly of an hour, but a steady growth in civic and social virtue, in the things that spell manhood, principle and service. The Jew organized according to the standards of the fathers should become a people of Civil and Religious Pighteousness.

The strongest plea which the Jew can present for recognition is his own manliness built on intelligence and suffused with enthusiasm.

Therefore,—Take ye a census of Israel. We must unite for self-protection and self-culture, for a better preparedness to enter into the problems of the day and for a better carrying out of our mission to the world through the increased enthusiasm, knowledge and manliness which such a co-operation and solidarity must develope !

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THE JEW OF FRANK NORRIS

BY JOSEPH LEBOWICH.

WHEN Frank Norris, essayist and novelist, died, America lost one of its most promising literary forces. Cut down before the bloom of life, Norris, had, nevertheless wrought out sufficient work to stamp him as one of the greatest literary lights of our day. Norris was but thirty-two years when he died, yet within this youth of life, he has given us the powerful, but unfinished, Epic of the Wheat. He had already finished the first two. The Octopus, and The Pet of this Tuology of the Wheat, and was about to begin on the last link—The Wolf—when his powerful hand was stayed by Death. But Norris had written books before "The Octopus," and "The Pet," books of which the world knew but little, but great books nevertheless, books pulsating with the throb of virile truth. And these books, the first offsprings of this wonderful literary genius will live, live as long as their more mature brothers. The Octopus, and The Pit, because they also bite into the life, not your flim-flam life of what we term Society, but into the very heart of our great American people. Norris was a disciple of Zola, a Realist; but he rarely ever allowed his realism to degenerate into Naturalism. Although not possessing the great mastery of detail that the great Frenchman had; Norris, on the other hand, outshone his Master in ingenuity of plot and wealth of imagination Like the French Master, Norris never allowed the Mammon of Wealth to debase the the Goddess of his choice—Truth. He always strove hard for the true reward of the novelist, which in his own words, was to be able to say "I never truckled; I never took off the hat to Fashion, and held it out for pennies By God, I told them the truth. They liked it or they didn't like it. What had that to do with me? I told them the truth: I knew it for the truth then, and I know it for the now." Such was the goal,—Truth as he saw it—that Norris strove for with all his great strength. That he reached his goal most of us will concede. But here lies the danger; Norris strove to put down on paper what he thought was the truth. But is it not possible that what Norris thought to be the truth, many of us, would have taken for the untruth. The divinity of Christ is Truth for the devout Catholic, and untruth for the Jew.

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Norris tells us that "every novel must do one of these things, it must (1) tell something, (2) show something or (3) prove something." Continuing he says, "The third, and what we hold to be the best class proves something, draws conclusions from a whole congenes of fames, social tendencies racey impulses, devotes itself not to a study of men but of man." And the reason we decide upon this last is the highest form of the novel is because that, though setting a great purpose before it as its task, nevertheless includes, and is forced to include, both the other classes.

All of Mr. Norris's novels conform to his idea of the highest form of novel—the novel with a "purpose." And perhaps in no one of his novels does the purpose stare the reader so much in the face as in his "McTeague, "A Story of San Francisco."

"McTeague" is a story of the "common" people of San Francisco and is therefore a story of the "common" people of all nationalities, San Francisco is probably the most cosmopolitan city in this country. There is McTeague, Old Grunner, the Englishman, Supper and Schaulu, the Germans, Miss Baker, Nario Macapa, the Spanish American, and Zerkow, the Polish Jew. The characters are mostly vital, but despite Norris' dictum that the writer should never really and vitally become interested in his "purpose," we feel in "McTeague" that the story is subordinate to the "purpose" which the book preaches—the modern curse of Money. We feel that Norris set out with this purpose in view, and chose his characters to represent his "purpose" like the characters in "Everyman." We can almost follow the train of Norris reasonings as he sat before paper. "I am to write a story; this story must have a purpose; the purpose, the keynote of the novel, shall be the modern curse of Money, the materialism of the American people. But there must be a story, a plot, full of interesting characters as also my readers will not be interested in my 'purpose.' But the characters must conform to the 'purpose.' Which people are known to be most material, whose eyes bulge from their heads on the sight of gold. Surely the Jew. Presto, must therefore put a Jew in my story."

This, or something like this, must have been the reasoning of Frank Norris while writing "McTeague," which although crude, is by all means more virile than either The Octopus or The Pit. The Jew is not the principle character of the book, in fact feels that he is an isolated figure, a manikin brought in to perform his unlife-

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like gymnastics, absolutely unnecessary to the story as such, but in the mind of Norris of uncalcuable benefit to the "purpose" of the novel. But Zerkow is not a Jew, he is the Jew, for as Norris himself says the true novelist does not denote himself to a "study of men, but of man." But in treating one character as a type of a class, according to the teachings of Norris, the novelist must be true to that character and to that type. In his McTeague Norris takes Zerkow as a Jew and as the type of the Jew. Is he true to either; is he true to both? Here is the description of Zerkow.

Mona found Zerkow himself in the back room, cooking some sort of a meal over an alcohol stove. Zerkow was a Polish Jew—curiously enough his hair was fiercy red. He was a dry, shrivelled old man of sixty odd. He had those eager, cat-like lips of the covetous; eyes that had grown keen as those of a lynx from searching amidst muck and debris; and claw-like, prehensile fingers—the fingers of a man who accumulates, but never disburses. It was impossible to look at Zerkow and not know instantly that greed—inordinate, insatiable greed—was the dominant passion of the man. He was the man with the rake groping hourly the muckheap of the city for gold, for gold, for gold. It was his dream, his passion; at every instant he seemed to feel the generous solide weight of the crude fat metal in his palms, The glint of it was constantly in his eyes; the jangle of it sang forever in his ears as the jangle of cymbels. This is Zerkow, *the* Jew. This is Israel with "claw-like, prehensile fingers," which "accumulates, but never disburses." This is the picture of *the* Jew, the "Man with the Rake," groping not for wisdom, virtue and knowledge, but "for gold, for gold, for gold." "Gold," cries Norris with his powerful voice, "is the dream, the passion of the Jew." This is the picture of the Jew, the true picture as he, Norris, saw it. But is it true that thing that has been inculcated into the hearts of the American children, into Norris for one, that the dominant tract of the Jew is his greed "for gold, for gold, for gold." We, among others, doubt that what Norris thought was the truth, is the truth.

Enough for the type, now for the individual Zerkow. Is he a Polish Jew, is he painted true to life, or is he merely a painted picture? Is he a Polish Jew transplanted to America, or is he an American with a Jewish name? Did Frank Norris, the realist, the man who painted nothing but the Truth, picture a Jew of his eyes, or of his mind? Zerkow, it seems to us, is a Jew that has never

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existed, and in this instance it appears to us that Norris did not toe his own mark—Truth.

Throughout the book Zerkow, outside of his inconsiderate greed for money—(Norris' idea of the Jew's uncommon life) is never once Jewish in feeling, action, or manners. Were it not for the fact that we are told on all possible occasions that Zerkow *is* a Jew, we would never recognize him as such. Even his speech is not the weakly, deformed English of the transplanted foreigner, but the native American. Thus speaks the poor Jewish ragman:

"Five thousand dollars," he whispered, "five thousand dollars. For what? For nothing, for simply buying a ticket; and have worked so hard for it, so hard, so hard. Five thousand dollars, five thousand dollars. Oh, why couldn't it have come to me?" he cried, his voice chocking, the tears starting to his eyes; "why couldn't it have come to me? To come so close, so close, and yet to miss me —me who have worked for it, fought for it, stormed for it, and dying for it every day. Think of it, Mona, five thousand dollars, all heavy pieces—"

Could any well educated American in intense excitement have spoken his mother tongue with more accuracy than this Polish Jew ragman? I doubt it. That a Polish Jew might have spoken English like a native is possible, but highly improbable, but that a Polish Jew who is, undoubtedly, orthodox in belief, should marry a Christian, without even once mentioning the strangeness of such a marriage, is almost impossible. Zerkow, thinking that he will be able to extract from Mona her secret of the buried treasures, marries her. But this extraordinary occurrance is consummated without even a mention, as if such a course, the marriage of a Jew to a Christian, was the most ordinary thing in the world. Is that Truth? We believe that the unprejudiced reader will say not that it is, on the contrary, decidedly the Untruth.

It is quite needless for us to point out the blemishes in Norris's drawing of Zerkow, the Jew; to show that if we once strip Zerkow of his name there is absolutely nothing Jewish in his makeup. The simple fact that Zerkow is entirely material without one ghost of spirituality is enough to stamp him as un-Jewish.

Beneath all the gross, materialism of the Jew in Zangwill, there shines that glow of spiritualism which we believe to be present in nearly all Jews, especially in the Russian and Polish. There remains, it seems to us, for a Gentile writer yet to catch of Zangwill and other Jewish writers that combination of materialism and fine

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spirituality which stamps the Jew. And because Norris did not see this combination, or seeing, took no notice of it, we believe that Zerkow, his Jew is no Jew. If he saw only the materialistic side of the Jew then he saw not what we all know is true, and therefore Norris truth was not our truth On the other hand if he saw this combination of materialism and spirituality in the Jewish makeup, but only painted the materialistic side of Zerkow, and we must not forget that to Norris Zerkow stood for the type, than he was guilty of a Lie. But we do not accuse him of a lie; we believe, as we said at the beginning of this article, that Norris always strove for the Truth; we are ready to believe that Norris only saw the materialistic side of the Jewish nature. But what we do condemn Norris for is this. He did not investigate to see that the Truth he saw was the Truth, that consciencious, honest novelist that he was, he painted a picture which was to him unknown, a picture which we believe he never saw, unless it was in the world of his imagination, but not in the world of his eye. In other words that Zerkow the typical Jew, as Norris paints him, is not the true type of the Jew.

BOOKS AND BOOKMEN*

BY HON. MAYER SULZBERGER.

IN these days, when nearly everbody can read and write, the subject of "Books and Bookmen" might almost as easily have been entitled "Everybody." The serious consequences to the hearers of treating so wide a subject are apparent at a glance, but my sufficient apology is that both the subject and the lecturer were arbitrarily chosen by the distinguished President of the Faculty, and that no power of vote or even modification was intrusted to me. The necessity for contraction is quite obvious. Any written record is a book: and as we no longer know when writing was first invented, but have good reasons to believe that it was at a very remote era, there is scarcely no limit to be put to the quantity of such books that have been in the world, and even to the mass of them which still remain somewhere, discovered and undiscovered. Stone, clay, papyrus, parchment, paper and other stuffs have been used upon which to write them, and the instruments with which they were written, as well as material for coloring, have been various. This activity has been going on over the greater part of the earth's surface, and we must content ourselves with a small fragment of the subject, discard-

* Delivered at the Jewih Theological Seminary of American by Hon. Mayers Sulzberger.

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ing cuneiform, hieroglyph and rune and Chinese and Sanskrit. We shall be forced to limit ourselves at once to Hebrew books and bookmen, and even of this relatively small field we must cut off not only the whole great classical period, but all the colossal activity of the silver and iron ages which preceded the invention of printing. So that our subject is trimmed down to a size which enables us to make not a systematic study, but a few casual remarks adapted to the brief period assigned for such an address as this.

Hebrew printing began in the year 1475, at the town of Reggio, in Calabria, and in the same year another press was active in Prieve di Sacco, in Lombardi, at each of which places one book was printed, of whose publishers we hear no more. What they did with their presses and their type is not known; but between some period and 1480 a company of printers, possibly at Rome, but more probably migratory, published twelve books, concerning which all that can be positively said is that they were printed somewhere in Italy, and that one of the firm was Benjamin of Rome, another Obediah, and a third Manasseh. In 1476 the physician, Abraham Conat, began to publish at Mantua, and this press, later carried on by his wife, Estellina, was active until 1480. In 1477 Abraham de Tintori set up a press at Ferrara, from which we hear nothing after that year. In the same year the press of Bologna printed the first portion of the Hebrew Bible, namely, the Psalms, with Kimhi Commentary. In 1482, de Tontori turns up at Bologna, where he printed the first edition of the Pentateuch and Megillot.

In the same year, 1482, the printing press entered Spain at Guadalajara. There were printed in that year the Later Prophets and the Tur Eben ha-Ezer.

These seven years may be viewed as the apprenticeship of the art of Hebrew printing. Twenty-eight books were produced, one of them in four volumes, the rest each in one.

The year 1483 marks an important era in the production of Hebrew books, for it was then that Joshua Solomon Soncino started his press, and at the same time founded the great printing family, whose presses were more or less active until the year 1547, a period of sixty-four years, during which they produced, so far as we now know, 202 works, of which 129 were Hebrew.

Their activity from 1483 to 1527 being in Italy in as many as eleven towns of that country, and from 1526 in Turkey at the two great points, Constantinople and Salonica. During the period of their Italian activity there was a period of six years, from 1486 to

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1492, in which a few rivals published at Naples the whole number of all the rival publications, being only sixteen in all, though one of them, the Hebrew Translation of the Canon of Avicenna, the bulkiest book of the period, is a huge work.

The Spanish presses, so far as the evidence has reached us, appeared not to have been very active during the ten years, from 1482 to 1492, of their duration, only eight works appearing to have issued from their presses.

The Hebrew printing press was introduced into Portugal in the year 1487 at Faro and ended its activity in 1495, producing altogether eleven works, seven of which were printed at Lisbon, in which town the art of printing was exercised in 1489, the first book in any language appearing there being the Commentaries of Rambam on the Torah.

The whole number of books printed from 1475 to 1500, according to the table prepared by Mr. Joseph Jacobs for the sixth volume of the Jewish Encyclopaedia was 102, of which the Soncinos printed forty,

It is interesting to note that nine of the numbers belong to the great work of Jacob ben Asher, The Turim, two of them being complete editions. The Bibie claims twenty-five, three of them complete editions; Mishnah, one, not counting the separate treatise of Abot; and the Talmud Babli, nine, and of which, Bezah, was a second edition, from which Jacobs infers that it was then, as later, uscd for school purposes.

The prince of commentators, Rashi, stands at the head of the whole list, his notes on the Pentateach being the first Hebrew work printed, only one copy of which now survives in the Ducal Library at Parma. It was printed five times before 1500.

In the whole list there is but one work by a living author, the Nofet Zufim of Messerleon, printed at Mantua before 1480, no doubt for the author. During this period of twenty-five years the art of printing was looked upon as a sacred work, and secular subjects treated by living authors were probably deemed to be beyond its proper scope. The Messerleon had imbibed the spirit of the Renaissance and was endeavoriing to survey the Bible from the view point of aesthetics is an interesting fact in our day, but no doubt was a cause of suspicionin in his own, and may explain his contention with the ecclesiastical authorities which led to his withdrawal from Mantua. The fact that both he and his printer were doctors of medicine is an interesting illustration of a familiar Talmudic quip.

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As a consequence of the final expulsion from Portugal in 1496 a great community of Sephardic Jews settled in Turkey and the Constantinople press commented its activity in 1503, being followed by the Salonica press in 1515. It is an interesting fact that some of the type of the Peninsula was carried into Turkey and books were then printed from it.

The next great Jewis press was opened in Bohemia in 1512 in in the great city of Prague, in Galicia, in 1530. Germany followed at Augsburg in 1533, and Poland in Cracow in 1534, and Lubin in 1556. Palestine was reached in 1563, when the press was set up at Safed. Thus it will be seen that up to the year 1600 there was no Jewish press in England, France, Switzerland or Holland.

Hebrew Presses.

During the period just treated there were anti-Jewish publications in the nature of controversies against the Talmud, and by the close of the period an interest began to be aroused in Hebrew studies. The movement of which Reuchlin was the exponent in Germany had its origin in Italy, and early in the sixteenth century it began to be apparent to enterprising publishers that there would be a market. Christian as well as Jewish, for Hebrew books, France led the movement in 1508 by the Hebrew press of Paris.

Germany followed in 1512 by the press of Tubingen, followed in 1515 by Augsburg, in 1518 by Cologne and Hagenau, and in 1523 by Mayence.

To this succeeded Spain with the great press of Alcala de Henares with the great Compluten Sian Polyglot in 1514. Then Switzerland followed by Frogen's press of Basle in 1516, and in the same year Italy with the press of Genoa, whence issued the celebrated Polyglot Psalter, with the well-known references to Columbus.

All of these movements, however, sink into insignificance before the rise of the great house of Bomberg in Venice, whose Hebrew press began operations in 1516. Daniel Bomberg, of Antwerp, was the son of Cornelius Bomberg, and his first great work was the Rabbinical Bible of 1517. Compared with previous publications this was a stupendous undertaking, and from all accounts that have reached us he made preparations for it on a scale that the Soncinos had never dreamed of engaging experts and securing manuscripts with lavish outlays until the work was completed he projected a complete edition of the Babylonian Talmud, the printing of which was begun in 1520, and into it was first introduced the pagination,

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which has since remained the standard. The activity of this house continued until the year 1548, during which time there came from its press the second and third Rabbinical Bibles and a second and part of a third edition of the Babylonian Talmud. Besides these great enterprises this press teemed with smaller works, and from it went forth the Turim Alfas, Responsa, Bibles, Pentateuchs, Psalters, the great Biblical Concordance, the Aruk, in three editions; the grammatical works, prayer books—in short, the product of the press was enormous, and it may be supposed that the energetic competition of Bomberg was a great factor in driving the Soncino press to Turkey. But even if Soncino had been driven from the field, other competitors arose. In 1543 we find Farri, who seems to have attempted competition for a few years and on a large scale. The Justiniani began in 1545 and continued until 1552, by which time the Bomberg activity had ceased, and the Justinianis were, in a few years, met and displaced by the Bragadinis, who, beginning in 1550, held the field by themselves, and their descendants for one hundred years, even in the face of such important rivals as Juan De Gara, who published actively from 1564 to 1609. Next in importance to the Bomberg press was the Swiss press, initiated by Frogan at Basle in 1516, and issuing important works during the rest of the century, among other things an edition of the Talmud, and later on the Rabbinical Bible. This press was especially rich in philosophical and controversial literature. The French press produced beautiful editions of the Bible, as did also the Antwerp press, initiated by Plantin in 1566, the latter of which claimed to be the legitimate descendant of the Bomberg press, probably in allusion to Bomberg's nativity, and perhaps also he may have bought the type from the Bomberg establishment when it ceased its activity. An interesting speciman of this kind of press was that established at Isny, in Wurtemberg, by Paul Fagius in 1541, and later removed by him to Constance, in Baden, in 1543. In accordance with the practice of these Christian Hebrew printing offices he called to his aid the great Jewish expert, Elias Levitas, and it was here that the latter first published his dictionaries. Bomberg, during most of his career, also employed a Jewish expert named Adelkind.

That there were trade jealousies in those days we would naturally suppose, but some of the evidences still remain on record. Adelkind, who seems to have left Bomberg for a time, say from 1542 to 1544, returned to him in time to issue a Sephardic prayer book about the month of July in that year, and in the colophon he complains

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with asperity of new printers who dared to publish a rival prayer book, and whom he characterizes as being unable to distinguish the right hand from the left, and as having stolen his work. The competitive edition to which he alludes is unknown to the bibliographers, but by a happy chance a copy, defective at the beginning, is in the library of this Seminary. An inspection of the books certainly shows that the Bomberg edition is a specimen of better work, though one wonders whether, perhaps, this rival book may not have been published by Farri, with whom Adelkind had labored for a season. Unfortunately the title page of the only copy known to me is missing, and a colophon, written in the Hebrew poetry of the time by Elias Levitas, who by this time may have returned from Isny, fails to give the name of the printers, who are only described as "aforsaid." It is proper to add that the rival book had appeared in January or February of the year 1543, nearly a year and a half before the complaint.

Ten years before that, however, Soncino, in Constantinople, had complained of persecutions that had driven him from Italy, and it is not at all unlikely that in that general class was comprehended the effective and remorseless competition of the house of Bomberg, but even before that we find traces of similar events. In August of 1490 Joseph Gunzenhauser, at Naples, printed the Shorashim of Kimhi, and within six months, on the 11th of February, 1491, Katorzi printed a rival edition of the same work in the same town. That an edition of so heavy a work as this could have been exhausted in six months seems highly improbable, and behind the circumstance there may fairly be inferred bitter trade rivalry.

A notable instance of the same character occurred in the last quarter of the seventeeth century, in Amsterdam, when two Yiddish translations of the Bible, one by Blitz and the other by Witzenhauser, came into conflict, but by that time the rabbinical "approvals" had come into vogue and had begun to constitute a rudimental kind of copyright, which in this last case was actually protected for ten years, during which time the rival had to refrain from selling his books by the rudimental but effective form of injunction known as the cherem.

Editions de Luxe.

The earliest edition of de Luxe, with noble margins, that has come under my observation is the Semag printed before the year 1480, which may well call forth the admiration of connoisseurs. In

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the next decade, that is between 1480 1490, the printers issued some copies of books printed on vellum and adapted for the use of magnates, to whom money was not a serious object. The Marshal ha-Kadmoni of Soncino, 1491, while not magnificent for the printing has the distinguished honor of being the only illustrated Hebrew book of the period. The illustrations are drawn with freedom and skill, though I am unable to say whether they were designed for for this book or were appropriated from a work in another language. Certain it is that the subsequenl edition of Venice, 1546, made free use of the original illustrations. The Isaiah and Jeremiah in Lisbon, 1492, is a splendid specimen of printing, worthy of the best masters of the art. The Soncino border has been celebrated by the Jewish Encyclopaedia in one of its volumes; but for fine specimens of printing we may point to the editions of the Earlier and Later Prophets, each set with a different commentary, both of which are fine specimens of the art. Though the Bomberg work is justly celebrated for its uniform excellence, I cannot now recall any specially fine publication which wonld notably distinguish it from the others. In 1537 there arose at Bologna a printing firm whose main object was to do very fine work, and the celebrated Siddur of 1537 must, judging from the number of copies that survived, have had a respectable edition printed on vellum. Indeed, for a long time it was doubted whether the book has ever been printed in a paper edition, though that doubt is now set at rest. The habit of printing on vellum also extended later to Mantua and Sebuneta, and early in the seventeenth century some of the most magnificient vellum books that were ever printed came from the Hebrew press of Amsterdam, while at the same time the Great Pentateuch in one volume, with Targum and Raschi, printed at Hanau in 1611, was produced in at least one vellum copy, the only one hitherto discovered; and even in Sulzbach there was a vellum copy of a book printed at that time, though, to be sure, it was a very little one.

An extra ordinary specimen of luxurious printing is the great Prague Machzor, the first volume of which was printed in 1522, and the second in 1525. It is a noteworthy fact that the giant pioneer of Hebrew book collectors, Oppenhein, whose Hebrew books formed the great staple of Bodley's Hebrew Collections, does not appear to have been able to obtain the second volume of this edition, and Oxford contents herself with a copy of the second edition of the second volume, as indeed does the British Museum. The Prague Haggadah is also a specimen of magnificent printing. It is, of course,

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impossible to enumerate all the fine volumes that have been published, but these may serve as specimens to give an idea of the interest and enthusiasm with which the printing work was prosecuted.

UNICA

It is said that all book collectors, as indeed all collectors of anything from postage stamps up to millions, are a little mad. Nowhere does this quality come out more strongly than in their desire to posses a book which nobody else has technically known as "unicum." The great weakness about a unicum is that presently one or two other people are found to have the book, and instead of contendly agreeing that each of them has a unicum, each feels that the value of his possesion has been materially impaired. I have already alluded to the Rashi of 1475, which has remained an unquestioned unicum for a century. The same is the case with the Tur Eben ha-Ezer, 1482, the Talmud Megillah, 1485; the Pentateuch of Faro, 1487, the Talmud Shabbat, 1489; the Orah Hayyim of Lisbon, 1490; the Bible of Naples, 1491; the Talmud Bezah, 1493; the Prayer Books of 1495; the Orah Hayyim of 1495; the Selihot, and the Talmud of 1497, all of which are known only in one copy. Besides these there are some others prior to 1500 which are in the same position. There is a Mora Nebuchim, of which the only known copy is in Vienna. There are, however, after the year 1500 many books the same position. There was a little book printed in Fano in 1503, of which only one copy was discovered within the last twenty or twenty-five years. I have already alluded to the second volume of the Prague Machzor, but even so ordinary a book as a Pentateuch, printed by Bomberg in 1527, is not, according to Steinschneider's catalogue, in the Bodlean, or, according to Zedner's of the British Museum. More extraordinary still, Wiener, the great bibliographer of St Petersburg, who has prepared a splendid catalogue of all the Pesach Haggadahs known to the bibliographers, has not discovered one before 1500, and it is only within the last year or so that a copy printed by Soncino in 1486 has been unearthed, and has been acquired by the library of this Seminary.

The general conclusion to be derived from these so-called unicum specimens and these unexpected finds is that with all the labors of collectors and bibliographers we still do not know all of the books that have been printed. Some no doubt were lost or used up or entirely destroyed. Others, however, await the finders.

There is a book printed at Cremona so late as the year 1559,

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the Ziuni, of which the possessor of a copy doubtless supposed that it was the only copy. The story went that the edition was destroyed at the booksellers before publication, and yet gradually other copies have turned up, and there are probably now at least half a dozen copies known. In 1448, the Bologna Pentateuch had vowel points and accents. The Sabionetta Talmud of 1553 was printed with rudimentary accents for the Mishnah.

Again, there are peculiar accidents happening to books. For instance, in the year 1526, Moses Soncino printed at Salonica the Catelonian prayer book according to the custom of the exiles from the province of Barcelona. The book itself reached the hands of the bibliographers, but without a title page, and Steinschneider, in his great catalogue of the Bodleian, queries whether it is the German rite. Within the last year or two a copy with a title page has been unearthed and the difficulty has vanished. This may seem a trivial circumstance, but in reality there are no trifles in historical investigation. We know, for instance, that in the year 1529 the same Moses Soncino printed the Machzor Arragon, and we also know that Bomberg, at Venice, as early as 1524, printed a Sephardic Siddur, and as early as 1544 a Sephardic Machzor. A comparison of these three books shows that the Sephardic Jews of the Iberian Peninsula did not have a uniform lithurgy, and doubtless, if liturgical manuscripts of the exiles from Spain to North Africa were examined more variations could be found. It may surprise some of you to know that the Catelonian Machzor of 1526 does not contain the Kol Nidre. I have heretofore pointed out the great part which Christian printers took in the production of Hebrew books. As a counterpoise it ought to be mentioned that the Soncinos were printers not only of Hebrew books, but of books on all sorts of subjects in various languages, especially Latin and Italian, including pious devotional books for the use of the Catholic Church, illustrated with crucifixes and saints, and indicating the total absence of bigotry or even prejudice in the conduct of their busines.

The most important undertaking of the Jewish printers in publishing translations from foreign languages was, of course, the great Canon of Avicenna, printed in Naples in 1491 by Gunzenhauser. It showed that there was a large and important section of the Jewish community alert to study the science of the time, and able and willing to support an undertaking which must have been enormously expensive.

On the other hand, we find certain Hebrew books on medicine

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astronomy and kindred subjects, printed in Latin by Christians before they were printed in Hebrew. It was shortly after the year 1500, too, that Hebrew scholarship became fashionable among the Christians, and men in all walks of life, and especially in the Church in Italy, sought Jewish tutors to get access primarily to the mysteries of the Cabalah which were supposed to throw great light upon the secrets of Christianity, and this movement produced such men as Reuchlin and Fagius and Munster and Buxtorf, and among the Jews it produced tutors for the great Christian scholars of the class of Elias Levitas.

WANDERING PRINTERS.

We have already seen how the Soncinos traveled from place to place with their printing presses. Those of you who have read Charles Reade's great novel, "Cloister and the Hearth," will remember the admirable description of the movement of the printing press over the mountains to Italy. Similar phenomena characterized the Hebrew press when it had traveled over the Alps northward. In 1512 we find Schwarz printing at Prague, in 1530 at Oels, in Silesia; in 1533 at Augsburg, in 1544 at Ichenhausen, and in 1546 at Hedderheim. That these migrations were not due to mere caprice, but to the effect of competition, is highly probably. A printer like Schwarz, who could produce the great Prague Machzor and the Augsburg Machzor and Turim, was fully equal to any rivals Behind such movements there probably were economic and political circumstances, which will have to form the subject of investigation and essays before the full history of the Jews of the period can be written. Of women publishers there may be mentioned Estellina Conat, Donna Reyna, widow of Don Joseph.

It is the merit of Zunz to have made clear that just as the life of the Jewish people found its expression at one period in the Biblical literature and at another in the Talmudic, so in a later stage it manifested itself in liturgy. During the last half century in this country it has been quite noticeable that wherever a hospital, school or other Jewish public institution has been prepared to receive books, old Hebrew prayer books have been received from all quarters, showing that there has been a marked divergence from the liturgical standards and an endeavor to express the life of the people under their new conditions in a liturgy changed for the purpose, or, to speak more accurately, invarient liturgies, each supposed to be best adapted to the new conditions. This movement parallels the move-

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ment of the past. I have already hinted at the variety of Sephardic liturgies, and similar phenomena appear in the case of Germans, Poles and Bohemians. What we now call occasional prayers, which in the modern time are relegated to leaflets, were in the earlier times written into manuscripts, and this habit survived even into the era of printing.

A marked instance is the Machzor of the German rite, printed in Salonica in 1555. There are printed a lamentation on the destruction of the synagogue in 1554, one on the death of the author's son in the plague in the same year, and still another bewailing the loss in 1545 of four children in a five weeks' plague. The period for fixing such things in a standard liturgy was near its end, and when the same Machzor was reprinted at Sabionetta a year or two later these poems were omitted. The time appeared to have come to begin a movement of contraction, instead of expansion. This same Salonica Machzor furnishes other items of interest to the careful student, such as the use of the Yiddish German language in a book printed in Turkey, and the same phenomenon occuring about the same time in Italian books would seem to indicate that the Jewish German language was widely diffused in many countries, while the Ladino, or Jewish Spanish, held the rest of the field, so that if the Jews of the period were viewed as a nation they would have had two national languages—German and Spanish—both of which, if present appearances are trustworthy, will, within one hundred years, yield first place to English. In Italy the use of the Jewish German was not confined merely to the directions in the prayer books as to what the worshipper is to do next, but extended to a translations of the Psalms and the printing of at least one book of laws and usages for the ladies. You all know that books printed in the Jewish German are said to be printed in Weiber Deutsch, which, as I need not tell you, means women's German, and as Professor Schechter has lately suggested, it would be interesting to ascertain precisely the whole scope and content of the literature so printed. It would be an error to suppose that religious prescriptions, prayers and Psalms and Biblical commentaries covered the whole field. There were anecdotes and marvelous legends, and perhaps still more marvelous histories, and even portions of the Arthurian legend, with which our early grandmothers whiled away their leisure; and it is probably because the women were the great novel readers of the day that the language in which they were written was called their language. Perhaps the finest specimen of book making of this kind is the first edition of

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Jossipon (pseudo Josephus), printed at Zurich in 1546, with many illustrations. That the ladies, and perhaps some of the gentlemen, prayed in the common language of the country can be seen from the beautiful Italian translations of the prayer book printed in Hebrew letters in 1505 and in 1561, and from the early German edition of Joseph ben Yakar in 1544.

Another subject that awaits the inquiry of the student is the significance of the great demand for certain books. You have all heard what a great demand there was for Rashi and for the Turim, but coming down to a man much less known, we find that the commentary of Bechi on the Pentateuch was printed in 1492, 1507, 1514, 1517 and 1524, all of them by the Soncinos. There was, therefore, nothing competitive, the reprints being required by the legitimate demands of the public. This is a specimen of a class of questions which require investigation and elucidation.

Among the oddities of ancient printing is the changing of an edition while passing through the press. You will find two copies of the same edition which are not exactly alike, and the inference is that in such cases the printing was carried on slowly and that in the evening, after some of the sheets had been printed, the parties concerned talked them over, and, having decided on an improvement or alteration, the change was made and the subsequent sheets were printed after the corrections.

Another similiar phenomena is the preparation at the same time by one printing house of two or more editions of the same work for differant Jewish communities. A relatively late instance of this is the Haggadah of Venice of the year 1740. If Wiener is correct in his description of a copy in the Jerusalem library, then there were printed at the same time two other editions, one of the German Minhag with an Italian translation, and the other of the Italian Minhag, also with an Italian translation. It is not generally known that besides German and Spanish, which were the languages of the great body of Jews, there are also a Jewish Tartar and Jewish Persian, the former printed principally in the Crimea.

Besides the light literature for the ladies there are not wanting specimens of man's triviality, such as ready letter writers, popular form books, and even a rhyming dictionary for the accomadation of would-be poets; also parodies and satires.

As regards all these old books there are at least three features to be mentioned. The first and most important is the Censors Records, the great majority of them, consisting of cutting, scratching

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and inking as means of defacement of objectionable passages. In each book the particular vandal has signed his name and iven the date of his unhallowed work; and sometimes two or three of these gentry have operated on the same book. The second feature is the many personal and family notes written by owners of books on fly leaves, which, if investigated, will doubtless throw much light on the inner life of communities. The third feature is the autographs of eminent men found in some of these books, and in rarer cases their annotations, as, for instance, Wolf Heidenheim's copy of the Bible with his marginal notes, which is in the library of the Seminary.

WITHIN THE PALE*

The true story of Anti-Semitic Persecution in Russia.

BY THE REV. G. LIPKIND.

IF the story of Russo-Jewish persecution attested to by an eye-witness from incontrovertible facts, could be impartially narrated, it would unquestionably constitute an important factor in any subsequent solution of the Russo-Jewish question. Thus, if the *motives* for Jewish persecution were accurately guaged, if, so to speak, we could enter into the heart of the problem from the Muscovite standpoint as well as our own, and realize why the presence of the Jew in their midst presents such a hopelessly disturbing factor, then so much less time would be lost in aiming at an impossible reconcilation of the irreconcilable. This is precisely what Mr. Davitt has set out to do with work which lies before us. Himself belonging to a race which for centuries has been tried in the furnace of oppression and political disabilities, he could approach the question untrammeled by the not unreasonable prejudice that the majority must of necessity by sheer brute force of numbers be invariably right and the minority whatever their grievances, be incurably wrong.

If cases there be in which the majority is indisputably in the wrong, then Mr. Davitt's vote would unhesitatingly be plumped for the Jews as against the Russian nation. Not that he denies palliating circumstances, in a degree extenuating to the Russian *moujik*. This case, he declares frankly, of an attempted union of incompatibles.

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* Within the Pale. By Michael Davitt. New York. A. S. Barnes & Co.
* Within the Pale. By Michael Davitt. Phila. Jewish Publication Society of America.

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The Jew always will remain an alien on Russian soil. He is the direct racial antithesis of the nation, rendering fusion of interests impossible. Governmental, religious, social and national forces are arrayed against him; but in spite of his apparent helplessness, he does not cease to remain a grave imperial and domestic danger.

How does Mr. Davitt account for this primitive feeling of repulsion between Jew and Russia? The Jew who is ever charged with his too pronounced assimilative propensities, with his madness to become *plus royaliste que le roi*, why does he still remain an alien on Russian soil?

One reason stands foremost: the hopeless demand for uniformity of culture and religious sentiment made by the Orthodox Greek Courch of Russia. But Mr. Davitt adds valuable historical reasons. Starting with the devising and history of the Pale of Settlement, (the first avowed measure of religious oppression, dating back to as early as 1804) he shows how the present irreconcilable situation is merely a case of the inevitable working of the *Lex Talionis*, the law of retaliation: "These accumulating measures of an insensate injustice are now responsible for the existence of four millions of disaffected subjects adjacent to the frontiers of Russia's two most formidable tidal powers, Germany and Austro-Hungary. The Pale of Settlement . . . . is not alone the seed-bed and centre of socialism, born of persecution, it is a military weakness well-measured and noted in the army bureaus of Berlin and Vienna."

The situation is aggravated by the dense proportion in which the Jews loom compared with the general population. Mr. Davitt says: "The territory of legal domicile for Russian Jewery is embraced in 15 provinces, which extend from the Gulf of Riga to the Crimea. The Jews number five millions in population, and within the fifteen provinces, three out of every five of the inhabitants of the urban centres are Jews."

Such being the situation, what proposals does Mr. Davitt make by way of solution? He says there are three remedies: Firstly *extermination*, which we are disposed to agree with him, even if the Russian soldiery do not, "cannot be thought of." Secondly, *emigration*, which he discusses somewhat peremptorily as out of the question on account of the extreme poverty of the masses. Thirdly, he repeats a scheme propounded by Prince Demidoff San Donato, to the effect that the Jewish exclusiveness should be destroyed and the fusion of the Jews with the rest of the population facilitated.

To this third remedial measure Mr. Davitt pins his hopes—but

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does he not fail to reckon seriously with the Jewish aspect of the question?

Were it not for Jewish tenacity to his exclusive religious practices, the fusion might have effected centuries ago; it is hardly conceivable now that at the bidding of the Russian *moujik*, he will abate one ot of his religious doctrines and ceremonialism. It is the second remedy that the future of persecuted Jewry must revolve,—it is surprising that Mr. Davitt, who avows himself a convinced believer in the remedy of Zionism, should so airily wave this solution to the background. The accumulated charitable organizations and instincts of Jewry should not despair of grappling effectually with the problem of a wholesale emigration from persecuted lands, when once a union of divided forces can be effected and concerted action taken. With the various schemes afloat, we are not at present concerned; but that the resources of United Jewry can be matched against its poverty, we do not for a moment doubt.

Before concluding this review of a noteworthy contribution to contemporary Jewish politics, we cannot refrain from expressing a word of gratitude for the brave and outspoken denunciation which Mr. Davitt makes of that "infamous product of ancient, insensate, sectarian hate," viz: the Blood Accusation. This, he declares, was the inspiration to the most horrible of the recent Kishineff massacres, even as it was the chief motive to bloodshed in the Middle Ages. Especially valuable is the appendix, containing the various pronouncements from Bulls, issued by Popes of the Mediæval Age, reprobating the Blood Accusation as a monstrous invention and a mere pretext for the plunder of Jews. "Why," asks Mr. Davitt, in a final word of appeal, "should not the press of to-day co-operate in a joint crusade against this crime-stained infamy?"

HIS SELF-RESPECT

BY ABRAM REINES, TRANSLATED BY LOUIS LIPSKY

JOSEPH, the tall, pale, eighteen year old student, was seated in his corner of the Beth Hamidrash, restlessly poring over a bit of holy learning. He was engaged in unraveling the discussion between Rabbis Meier and the Sages. His mind was confused, he could not keep it steadily to the task before him, he could not under-

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stand the matter in dispute between them, why the Sages were picking at Rabbi Meier, and why Rabbi Meier held so obstinately to his own opinion. Joseph's body swayed to and fro, and he began to read, chanting, but it was useless—he could not study!

"A smoke, what woulndn't I give for a smoke!" his body seemed to ask, "I am dying for a smoke. . . ."

No money from home in these three months. In the last letter he was informed that his father's cough had improved, though it clung to him just as when Joseph was at home. But it was very trying to instruct the unruly boys. . . . Mother, ran the same letter, is nearly blind from sewing bags, plucking feathers and sorting beans at night by the dim light of a smoky lamp. . . . A postscript added that the oven, which had been in need of repairs sorely, had suddenly collapsed, and as a result the family had had no warm meals for some time. . . .

When Joseph read the letter he was in despair. His hands and feet trembled, and he imagined he saw before him his old father, his blinded mother, both holding out their arms, begging "Help, help, we perish!" and he could do nothing. He paced the Beth Hamidrash, wrung his hands, bit his lips, lifted his hat from his feverish forehead, and almost fell from sheer dizziness. He flung himself upon his desk, blurring with his tears a number of words in the volume which he pressed; only the last *Lamed* was left of the good Tana Hillel's name. . . . .

And the letter came a day after Joseph had purchased tobacco and cigarette paper with his last penny. He was prepared to write home and ask for money, but how could he after reading the sorrowful news? "After such a letter," thougt Joseph, "it is not my place to ask for any thing; that would be robbery; I ought to be sending money to them, miserable fellow that I am!"

But how could he? He was earning nothing. His patrons never gave him any thing but his meals. There were other fellows in the same school who picked up a stray coin now and then. There was S— who earned quite a few bits as a collector for the Beth Hamidrash; he was hand-in-glove with the President. But could Joseph sink so low as to compare himself with S—, a practical fellow, it is true, but a flatterer, a cringer. . . . "Phui," spat Joseph, thinking of the fat face, the round belly of the President. "I would rather not smoke than see his face; I can't bear it! . . . ."

He turned again to his book, determined to straighten out the difficulty between the Sages and the Rabbi Meier. But he felt that

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for so gigantic an undertaking, one ought to have a cigarette. Give a man a smoke and he will have courage to do some hardy deed. With smoke, one's thoughts become clearer, steadier. You emit the smoke in rings, one after the other, puff, puff, pu..f.f... so delicious, so stimulating.

Joseph glanced around the room, whom should he ask? His eyes fell on S—

Ah, that fellow must have a package of long, yellow, braided tobacco and his cigarette paper is so thin and transparent. But S— is a miser, he never gives anything even to P— who is such an unfortunate, woe-begone creature. Joseph's thoughts wandered over to P—, he knew not why, and he wondered how old he is. Over thirty-five, he decided at first, but noting a few silver hairs in his beard he generously added five years; forty, surely. Considering P—'s age, he forget the cigarette. But the lame Schammos came over to his corner, with a large pipe in his mouth, and smoke issued from it as from a chimney; Joseph's appetite increased, and he could not throw it off.

"The devil! where can a fellow get a smoke!" he sobbed. He was becoming angry. There were the the students over to one side; which of them smoked and how could he wheedle out of them a cigarette? But he could not demean himself as to beg of any one of them. He had lowered his dignity as it was, many times and with many of them. How many times had he implored a smoke. He was angry with himself and cursed the world. Yet, as he deplored his impoverished condition, he was inclined to run over to S— and exclaim in a temper: "Here, you mean fellow—you have two gulden a week to spend—you ought to offer to me a smoke!" But when he saw his pallid face and cold eyes, and heard his coarse voice, he could not summon up courage enough to go over to him.

"Better die than beg of such a miserable fellow. And any way, he would not give me a cigarette!" . . . .

The lame Schammos, who was in reality an underling, stood next to Joseph, cleaning a dirty lamp chimney; clouds of black smoke issued from his cavernous mouth. The smoke blew over to Joseph and he whiffed the aroma. It was a bitter, biting smoke, but it must have been good tobacco. If he had only one puff, even from the pipe, and even from the pipe of the ugly Schammos, with whom few students associated. Never had Joseph asked a favor of him. How could he stoop so low; how could he even think of such a lack of self-respect. And then even Schammos might refuse him.

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The man was a jester and loved a practical joke. And his jokes were often so silly, so coarse, so pointless, that they became unbearable, especially if you were the butt of his joke. When one of the students asked for a candle, the Schammos would reply, "light a splinter and study by its light" . . . Should Joseph ask for some tobacco now, he might reply with a harsh laugh or a jest or say "Take a little dry moss and smoke it."

"Better not smoke at all," Joseph concluded. He ought to get rid of the habit. It was unhealthy. He took up his book and read aloud. But his mind was playing with words which had nothing to do with the Sages, "Schammos, Tobacco, Smoke, Splinters, Indignity, etc." . . . .

Then as if he had been jerked out of his seat, he rose, glanced about fearfully, and walked deliberately over to the lame Schammos, who stood near the Altar cleaning another chimney.

"I say, Berl, have you . . . cleaned the glasses . . . now. It shines . . . I tell you," he stammered incoherently.

"It does shine," laughed Berl, with a broad grin, "just like your face."

"Even better, even better," echoed Joseph, in a strained manner.

"Than your face? Impossible. You are as good looking as Joseph the Zaddik; remember the storiy of Potiphar's wife?"

Joseph wanted to exclaim, "Faugh! You coarse animal!" but instead, these words came unbidden:

"Berl, give me . . . a little tobacco for a little cigarette . . . "

"Ha, Ha, Ha!" the Schammos broke out into unrestrained laughter, "what is the matter with this Son of the Law; why does he want my inferior kind of tobacco—is he a peasant, eh? What will the world say? You will lose many of your patrons if they ever hear of it. Ha! Ha! Ha! Then you'll go hungry like a dog. Do you hear, the fellow wants to smoke my vile tobacco!"

Joseph reddened; he could hardly speak.

"They say . . . Machorka is healthier . . . no drugs in it. My heart, you know!"

They Schammos heard the explanation quietly, and sang a snatch of a melody. He took another chimney, and then said in his usual jocular manner:

"So you really want some of it. That's good."

His foolish eyes bulged out with curiosity as he said:

"Have you been longing for this tobacco for long? Ha! Ha!

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Ha! I'll tell you what I'll do. This is better tobacco, eh? Very well. Let's trade. Give me your good tobacco—that's all right. I can smoke good tobacco once in a while—and I'll give you some of my tobacco. Is it a bargain?"

Joseph glared at the man who laughed so immoderately when he saw his self-respect so lowered. It seemed to Joseph that now, indeed, he had disgraced himself forever. He was sorry he had ever asked the miserable Schammos. It was the height of his degradation. It was not enough that he had lost the esteem of his class-mates, but now he had lost the respect of a menial in service around the school-room. It was shameful. He attempted to retrace his false step, and his mind was working on some plan for getting the Schammos to forget the incident. He approached him, dazed, and said haltingly:

"Do you know, Berl, does the Maggid preach to-day?" And not waiting for a reply, and ashamed to meet the man's eye, he returned to his Gemara, disgusted with himself, with his vile habit, and with the world. He had forgotten the letter he had received from his old father.

DESPAIR

From the Yiddish of MORRIS ROSENFELD

O, shall we not rest e'en one day in the week,
Nor from the yoke dreaded a little leave seek?
Forget once the boss's unsatisfied growl?
His gloomy grim mien and disheartening scowl?
Forget, too, the shop and the foreman's loud cry—
Forget the dread slavery—forget and defy!
Forget wouldst thou all, all, and rest thee awhile?
Despair not, for soon Death upon thee will smile!

Soon the bloom of fair flowers will fade and decay,
Hark e'en the songbird there trills his last lay.
See what a gloom to the air now is lent—
O, how I long for a flower's sweet scent!
O, would ere it fades, I might touch the green grass,
And feel the soft breeze as o'er meadows I pass!

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Would'st roam o'er the fields where 'tis airy and green?
O fret not, for thither they'll take thee, I ween!

How glisten the waters upon the brook's face—
The billows are radiant with heavenly grace.
How good in its waters to bathe it must be!
Down, down in its depth I would leap in wild glee!
My body, with labor is weakened and waste,
Now surely my welfare the cool bath would haste!
Wouldst bathe in the brook and refresh thy frail breast?
Fear not; they'll wash thee and lay thee to rest!

Dark is the sweat-shop and smoky and mean,
O how can my white blouse be spotless and clean?
Strange is all cleanness in the shop's grimy dirt—
What grace to a man is an immaculate shirt!
How fitting a body it is to be free,
To labor humanely and cleanly to be!
To array thee—white garments—yea, now thou wouldst don
They'll garb thee in spotless white, garb thee anon!

In the woods it is cool, in the woods it is gay,
Sweet would it be,and to dream there for age!
How softly the songbirds their melodies trill
They lull you to slumber—all's quiet and still;
In the shop it is noisy and stiffling and drear,
How would the cool breezes my low spirits cheer!
Wouldst cool thee? But what doth the wood for thee hold?
O, a litle while tarry—thou soon will be cold!

How good 'tis to have a friend loyal and near—
To fill thee with hope, in misery to cheer;
A true friend delights, yea, and charms thy being,
And makes life to soar on hope's lightest wing.
But ashamed am I, and lone as a stone;
With no friends to love me I linger alone!
O, friends thou wilt have soon; friends without end
See! already they stir and their greetings extend!

REBECCA A. ALTMAN.

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JUDAH LEIB PERETZ

BY JOEL SLONIM

A FEW years ago, I had occasion to be in the City of Warsaw, and was attracted to the home of Judah Leib Peretz, whose writings had made a deep impression upon me. Being too young then to be admitted freely to the home of my beloved author, I secured an introduction through a friend who knew him well, not so much as a writer, as a neighbor.

Peretz has the appearance of a soldier, and not that of a poet, as one would expect. He is tall, broad-shouldered, and has black eyes which sparkle with animation and humor, giving one the impression of an exceedingly interested spectator of life.

Though Peretz has written very much of Chassidism, and his works betoken an intense love of the simple innocence of the pious, he is a modern in the fullest sense of the word—modern in his ideas, in his manners, and in his education. His erudition is broad and thorough, and he has the poise of a man who is fully at ease with the world of fact, though his poetic fancies are made of the flimsiest gossamer. In no way does he give an inkling of the Yiddish writer of thirty years ago, who was also supposed to be a *shadchen*, a *maggid*, and what not, in order to earn his poor livelihood.

In temperament, Peretz impressed me as being very enthusiastic, often breaking out into figurative language, even when, in appearance, he was calm and self-possessed. And curious enough, he can be as logical as the most agile pilpulist when he so desires. He is very modest when the conversation is on his own writings, and he prefers to speak of other writers and their work, especially the poets whom he admires. He is a lover of Shelley, who has had quite an influence on his poetry.

Peretz is not a religious man, though in his writings and in his life he yearns for the innocence of his boyhood days, when the Chassidim *stibel* was the leveller of all inequalities at least four times a year. His love for the methods of the Chassidim finds expression in his emotional nature and his delight in music. In a number of his sketches he has given wonderful psychological analyses of the effect of music.

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He lives in a comfortable house of his own and does not depend entirely upon his literary earnings, for he is an official of the Kehilah, for whom he acts as correspondent and bookkeeper. His home consists of five large airy rooms on one of the quiet streets in the Jewish quarter. His library and study is well filled with books in many languages, modern and ancient, and his pretty blue desk is always littered with magazines and manuscripts.

On an afternoon, and especially on a Friday evening, his home becomes the Mecca of literary men and artists, who gather around his supper table. Here are usually found friends and admirers, such as Abram Raisin, Ash, Dienesonn, Nomberg, and others, younger men, who are artists of ability. In fact, Peretz is nearly always, in his leisure moments, surrounded by a company of friends and admirers. He is the center of attraction. The young writers and aspirants for literary honors adore him, and he is not at all chary of his praise. His heart is always open to assist in whatever way possible, and when he discovers a young man of talent, his eyes shine with eagerness and enthusiasm, and his face is wreathed in smiles.

His methods are not systematic. He writes when the inspiration seizes him, and often his inspiration is sustained for a long time. Before giving his manuscript to print, he revises and improves and embellishes till he is satisfied to let it out of his hands. At present he is one of the editors of the *Hasopheh*, Hebrew, published in Warsaw, and is a steady contributor to *Der Fraind* and other journals. He writes Hebrew even better than Yiddish, and some of his most finished work has appeared in Hebrew.

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JEWISH CHAUTAUQUA SOCIETY

The regular Quarterly Meeting of the Board of Trustees and the Educational Council of the Jewish Chautauqua Society was held on Sunday, December 13th in the city of Philadelphia. Mr. Jacob Gimbel, President of the Society, conducted the meeting; Mr. Issac Hassler, Secre- Mrs. Eva Coons, Mr. Wm. B. Hackenburg, Mrs. Rose Frank, Miss Corinne B. Arnold and Mr. Leon Dalsimer were in attendance. Communications from absent members, expressing their regret at their inability to attend were read. The proceedings of the Seventh Summer Assembly, held in July, 1903, having been reported in detail in the official organ of the Society, the "Menorah Magazine," it was decided that the Annual report contain a brief synopsis of these proceedings, with references to the papers in detail puplished in the "Menorah;" also a resume of the work of the Reading circles and the membership list, to be issued with the Course of Lectures on "The Fundamental Principles of Judaism," by Dr. E. G. Hirsch. It had been decided by the Society at its Annual Meeting, to publish these in extenso, as a special fund had been contributed for this purpose. It was also resolved to add to these, the suggested curriculum for religious schools by Rabbi Abram Simon. Steps were taken for the early issue of this publication.

The committee considered various plans for the increase of the membership of the Society, and the membership committee were instructed to carry the same into effect. The Secretary and Treasurer reported on the financial status of the Society, showing that an increase of fifteen hundred dollars per annum, in the regular membership fees is requisite for the work now carried on. It is earnestly hoped that through the agency of the membership committee, this amount will be realized. Friends of the cause of Jewish education are to be appealed to, to demonstrated their appreciation of the Society's efforts and achievements, by adding to the membership list.

The Chancellor, Dr. Berkowitz, reported a gratifying increase in the organization of Circles and in the enrollment of readers in all parts of the United States. A large Circle had also been formed in Australia. Most gratifying was the success of the new Course Books in Hebrew. The "Correspondence Method" was working ont satisfactorily for advanced students. Plans for the next Summer Assembly were seriously discussed and various suggestions of the Chancellor were concurred in, authorizing him to proceed with preliminary correspondence in reference to the same.

The number of Circles in which the Chautauqua Hebrew Course Book is being introduced has been increased by the addition of Bnai Yeshurun Congregation of Cincinnati, Ohio, of which Rev. Dr. Louis Grossman has charge. The admirable results achieved wherever this little book is introduced, demonstrates beyond question, its value. It is making its way, slowly but surely, in all parts of the country, by force of its superiority in method. The boys and girls, as well as adults, are delighted with

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the ease and rapidity with which Hebrew is thus aquired. The beginners' contains a vocabulary of 166 words, with which large numbers of sentences can be formed. By this means, the old, dull routine method which has made Hebrew so tiresome, is being overcome.

A Circle of grown-ups was started in the Rodeph Shalom Congregation, Philadelphia, this month, for the study of the Hebrew language on the Chautauqua plan. Mr. Edward I. Nathans is in charge of the same.

The following report of the meeting of the Maimonides Circle of Philadelphia, has been received: A goodly number of young people gathered on Sunday morning, at the School House of the Radoph Shalom Congregation to inaugurate the season's work of the Maimonides Reading Circle. Mr. Harold Lieber presided, and Miss Marion Loeb acted as secretary. Dr. Berkowitz was present and addressed the circle on the advisability of taking some clearly defined and systematic line of readings as a basis of the programs for the meetings. He explained the Course Book prepared for the purpose, recently published on "Jewish Characters in English Fiction." It was unanimously agreed to take up the readings in accordance with this plan. All the members present enrolled in the Chautauqua Society. Dr. Berkowitz introduced Miss Mollie Levy, who had consented to act as critic and guide for the circle. Miss Levy made a pleasant talk to the young people, pledging her services to them in anticipation of a most agreeable and profitable series of meetings. The work for the next season was announced and various members volunteered to participate. The first character to be taken up is "The Jew of Malta," in the drama by Marlowe. The object of these studies is to reveal how thoroughly the Jew has been understood by most English writers and through the contrasts of actual history to present the Jew as he really was and is. The meetings of this circle will take place on the second and fourth Sunday mornings in each month.

The first active meeting of the Circle was held Sunday morning, December 13, under the direction of Miss Molly Levy. The general topic, "The Jews in England Prior to Shakespear's Time," formed the theme of the hour. The various points laid down in the Chautauqua syllabus on the "Jewish Characters in English Fiction" were taken up in turn.

Master Alphonse Miller read a paper entitled "The Jews in Englend Prior to Shakespeare," which showed research into the subject and vividly depicted the cruelties, injustice and ignorance which controlled in those days. Various members of the circle responded verbally, giving the reports of their special topics. The "miracle plays" and the "moralities" were explained by Rose Langstadter, making clear the beginings of the English drama. Jerome Brandies gave some account of the views prevalent about usury. Rose H. Hess explained how Marlowe gained his conception of the Jewish character and embodied in his play, the "Jew of Malta," the mistaken ideas prevalent in his times. Other members gave an account of the life and occupations of the Jewish people in the Middle Ages and why certain occupations fell exclusively into their hands.

Dr. Berkowitz, who was present, explained the terrible charge of "ritual murder" and of the sad history created by the same. The meeting

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was presided over by the president Master Harold Lieber; Miss Marion Loeb, Secretary. Under the direction of Miss Levy assignments were made for the next meeting to be held on the 27th inst.

Mrs. Rose A. Michels of Marion, Indiana, has taken up a Chautauqua Course in Bible studies.

Mrs. M. Rosenfield and Miss Pulaski of Tyler, Texas section of the Council of Jewish Women, are the latest to enroll for the course of "Jewish Characters in English Fiction."

Dr. Cyrus Adler, President of the Jewish Theological Seminary of America has sent for Chautauqua circulars showing the methods of instruction, in order that the same may be applied to educational work conducted by Mr. H. Glueckson in New York City.

The Congregation Bnai Yeshurun of New York, and Temple Emanu-El of New York have been added to the list of those using the Chautauqua Course Book in Hebrew.

Rabbi A. B. Rhine sent for the advanced course in Hebrew.

Mr. E. Frish of the Hebrew Union College, Cincinnati, O., in addition to the work in Bible, which he is carrying on with the Chautauqua Circle in this city, has likewise enrolled for the Hebrew Course.

Dr. Myron Metzenbaum of Cleveland O., has prepared a paper for one of the B'nai B'rith Lodges of that city on the work of the Summer Assembly.

The "Algemeine Zeitung des Judenthums," Berlin, November 6th, contains an appreciative account of the Chautauqua work, with special reference to the visit of Dr. Berkowitz to Great Britain and the opening of the Summer meetings at Ramsgate under the auspices of the Union Jewish Literary Societies. The article is from the pen of the Rev. Dr. J. Chotzner of London.

The "Maccabean" has published recently some spirited articles on the Educational work conducted by the Chautauqua. Mr. Hassler, Secretary of the later Society, has ably corrected some misunderstandings and unwarranted criticisms published by Mr. Lipsky.

"Best Thoughts of Best Thinkers" a work to be issued in Cleveland, Ohio, has secured an article on the Jewish Chautauqua.

The "Chautauqua Magazine" has in contemplation the publication of an account of the progress of the Jewish Chautauqua movement.

EDUCATION OF JEWISH TEACHERS

The education of Jewish teachers in the Religious Schools of the country is being taken up more seriously now than ever before. The Hebrew Union College at Cincinnati, Ohio from its inception, made provisions for special work by those desirous of fitting themselves for instruction in the Religious schools. Only those, however, who could afford to go to Cincinnati for this purpose, were enabled to take advantage of the privileges offered. When the Summer Asembly opened, seven years ago, it made its Institute for Teachers, one of the chief objects of its sessions. In this manner, provision was sought to be made at the time of the year when teachers from all parts of the country are at leisure and might be encouraged to use part of the vacation to fit themselves for their tasks. This plan has been insistently followed

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from year to year at the Assembly and the number of teachers in attendance has been steadily increased. The leading Jewish educators of the country have been secured to give the benefit of their experience through lectures, illustrative lessons and discussions. Strenuous efforts are being made to prevail upon school-Boards and congregations to make provisions by which their teachers may be enabled to attend the Summer School in Pedagogy. Plans are now being prepared by which the teachers are to be benefited more than ever at the Eighth Summer Assembly. It is ardently hoped that the congregations and school Boards will recognize more fully than heretofore, the advantages thus offered and that the teachers will eagerly attend.

It is gratifying to note that efforts in behalf of the teachers are being made elsewhere and it is perhaps due to no small degree to the stimulus provided by the unremitting and earnest endeavors of the Chautauqua.

Dr. E. G. Hirsch of Chicago, is conducting this year for the first time Normal classes for the benefit of the Jewish teachers in that city and has also announced that if sufficient numbers enroll, he will open a class for the study of the Hebrew language. The Jewish Theological Seminary of the United States in New York City, likewise announces an elaborate course for teachers to be opened after the first of January, 1904. In the meantime, the Gratz College of Philadelphia, has been working since its foundation several years ago, with special reference to the training of teachers and has succeeded in providing the schools of the city of Philadelphia, with a number of capable teachers.

Considerable activity is shown in the work of The Jewish Chautauqua Society this season. Many requests have been received for the literature of the Society from all parts of the country and foreign countries, and as a result a number of new circles have been organized and others are in process of organization. A summary of the latest reports of circles and readers is as follows:

Melbourne, Australia—Circle of 25 members. Leader, Mr. A. Behrend.

Peoria, Ill.—Circle taking up "Jewish Characters in English Fiction." Leader, Rabbi Charles S. Levi.

Hot Springs, Ark.—Circle taking up, "Jewish Characters in English Fiction." Leader, Rabbi A. B. Rhine.

St. Louis, Mo—Circle taking up "Jewish Characters in English Fiction." Leader, Mr. Bernard Greensfelder.

Syracuse, N. Y., Leader, Mr. David Stolz.

New York City, Leader, Rev. Dr. Maurice H. Harris.

Charleston, W. Va., Leader Rabbi Leon Volmer.

Rabbi Harry Levi, of Wheeling, W. Va, has taken up the new Course in Hebrew in his circle.

St. Louis Mo., organized a circle under auspices of Y. M. H. A. of that city—35 members, Leader, Dr. S. Sale, sent for "Jewish Characters in English Fiction."

Discussion Club organized in St. Louis to follow Chautauqua System.

Circle in Utica, N. Y., progressing.

Grace Auguilar Circle, of Anniston, Ala., progressing.

Tyler, Texas, Study Circle Council of

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Jewish Women taking up "Jewish Characters in English Fiction."

Dr. Max Samfield, of Memphis, Tenn is taking up with the ladies of the "Salon Circle" of that city, "Jewish Characters in English Fiction."

Mr. E. Frisch, of Hebrew Union College, Cinncinnati, O., has organized a Bible Class under Chautauqua plan and has sent for Open Bible and Hebrew Course.

Mrs. Rebecca Tobias, of Hannibal, Mo., has organized a Bible Class under Chautauqua plan.

In Philadelphia, Pa., The Maimonides Circle has been formed with 25 members, to take up the Course on "Jewish Characters in English Fiction."

Though the announcement of the Hebrew Courses was only issued in September, they have already been well introduced, particularly the "Beginner's Course," of which some 800 copies have been distributed.

There is also under consideration a suggestion to organize a class of rabbis and special students in Jewish work, to whom courses of lectures are to be delivered by leading Jewish thinkers and scholars. This suggestion has already met with promises of co-operation on the part of many who are interested, and if the plan can be successfully carried out, as seems entirely likely, the influence of the Assembly would be greatly deepened and widened. Details are expected to be announced shortly.

The following have adopted the Course for tuition in Hebrew in their schools; Rabbi A. S. Anspacher, Scranton, Pa.; Rabbi Isidore Lewinthal, Nashville, Tenn., Rabbi H. Bernstein, Houston, Texas; Congregation Rodeph Sholom, Philadelphia, Rabbi Charles S. Levy, Peoria, Ill., Rabbi A. B. Rhine, Hot Springs, Ark. Rabbi Martin Zillonka, El Paso, Texas; Rabbi George A. Kohut, Temple Emanu-El, New York City; Rabbi Sol. Kory, Vicksburg, Miss.; Dr. Joseph Stolz, Chicago Ill.; Congregation B'nai Jeshurun, New York City; Rabbi Morris Cahan, Augusta, Ga.; Rabbi Louis Grossman, Cincinnati, Ohio; "The Temple," Indianapolis, Ind.

The above does not include individuals who enrolled outside of circles to take the courses; of these. there are a large number.

Mrs. Bertha Baruch, of New Haven, Conn., is endeavoring to organize a circle in that community. The Misses Reefer, of Kansas City, are endeavoring to interest that community.

An account of the Chautauqua work is being prepared by request, for the of a new work entitled "Best Thoughts of Best Thinkers" have likewise incorporated an account of The Jewish Chautauqua in their publication.

Among the more important plans of the Society for the next Summer Assembly is that of introducing a regular course of class work for religious school-teachers on a more extended basis than anything that has been done heretofore. It is proposed to circulate the prospectus of this work in a short time throughout the country, especially urging the congregations to support the work by sending one or more teachers to the Congregations and of others interested is all that is needed to make of this feature of the Assembly an assured success.

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REVIEW OF THE JEWISH WORLD

AMERICAN HEBREW CONGREGATION

At the annual meeting of the Executive Board of American Hebrew Congregations held at the Hebrew Union College in Cincinnati, President Samuel Woolner of Peoria, Ill. presided; Mr. Lipman Levy, Secretary in attendance, together with quite a large membership of the Board.

Voluminous reports were presented from the various officers and Boards of the Union.

The Isaac M. Wise Memorial Fund was shown to be very active and progressing quite satisfactorily. About $200,000 has been collected and about $150,000 more has been subscribed and in process of collection.

The report of the Board of Governors of The Hebrew Union College shows that institution to be in a flourishing condition, and doing splendid work under the direction of its new president Rev. Dr. K. Kohler.

Rabbi George Zepin, Director of Circuit Work presented a very interesting report showing great activity on his part, and that he has met with very flattering success in organizing the Congragations and Sabbath Sshools in communities where none have heretofore existed.

The report of the Board of Delegates on Civil end Religious Rights was one of more than ordinary interest. That Board held a meeting in Washington some weeks ago, and waited upon the President of the United States, Secretary of State and other prominent Statesmen with reference to the discrimination shown by Russia against American citizens of Jewish faith in refusing to admit them to that country on passports issued by this Government. The Board had every assurance that this question would meet with careful consideration, not only at the hands of the Executives of this Government, but that Congress would take some decided steps in the matter.

The Secretary's report showed an accession of membership to the Union, which now comprises 122 Congregations. among them the largest and most influental in the country.

Communications were presented from the management of the Universal Exposition to be held in St. Louis in 1904, inviting the Union of American Hebrew Congregations to present the names of prominent co-religionists who would prepare papers on Judaism to be read before an International Congress which would meet in St. Louis next Summer. The Presidents of the Union of American Hebrew Congregations and of the Board of Governors of the Hebrew Union College were appointed Committee to make the necessary designations.

A Committee was appointed to prepare a revision of the Constitution. Liberal appropriation was made to enable the Board of Delegates to continue the work heretofore successfully carried on by it.

The question as to preparing statistics of the Jews of the United States was laid over until the next meeting of the Board. It having been intimated that the Baron de Hirsch Fund would contribute towards defraying the expenses of this publication. President Woolner was ap-

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pointed a committee of one to ascertain to what extent the Baron de Hirsch Fund would contribute for this purpose.

The request of the Board of Delegates to increase its membership was referred to a committee appointed to prepare a revision of the Constitution. The next semi-annual meeting will be held in Cincinnati.

The outcome of a violent altercaiton over the Dreyfus case was duel between Capt. Levy of the Fifth Reg-Molroy, a leading anti-Semite, Capt. Levy was wounded in the arm.

The traditional result of French duels did not follow in this case, for the opponents remain unreconciled.

A beautiful synagogue of white marble, in keeping with the magnificence of the numerous churches of Rome, has been dedicated in the very shadow of the Vactican. The fact is more remarkable when it is remembered that only of recent years was enough religious liberty granted in Italy to permit the erection of churches other than Catholic.

Under the Papal regime the Protestants of foreign countries possessed only one church, and that one outside the walls of the city proper, as the Vactican authorities would not grant permission for its erection within the city limits. Under the same rule the Jewish population also possessed a synagogue, but within the famous ghetto, in which they had to submit to being locked during the night.

The present synagogue is the first erected in Rome since the Italian occupation, and all the authorities of the city, together with the most porminent Jewish citizens and representatives of the Masonic Societies, attended the ceremony. The new temple has been built a short distance from the Vactican walls, in the locality known as Prati di Castello, and from the window of the Vatican palpalace could easily be seen the assembling of the people for the great ceremony.

A HEBREW ENCYCLOPAEDIA

A meeting was recently held at Berlin, presided over by Professor Dr. Philippson, and attended by several eminent Jewish savants, at which a paper was read by Herr Sokolow, editor of the Hebrew journal Hazephira, on his forthcoming publication of a Hebrew Encyclopaedia. Explaining the aim and tendency of the work, he said that it would most likely be a powerful and effective medium for spreading knowledge among millions of Jews living in all parts of the world.

Herr Sokolow mentioned that several of the most prominent Hebrew scholars of the day had promised him their co-operation, and that a French Board had been established in Paris with the view of furthering in every way the issue of the Encyclopedia. The Board numbered among its members Grand Rabbin Zadoc Kahn, Professor Derenbourg, Professor Sylvain Levy, Professor Joseph Halevy, Inspector-General of Mines, Dr. Baron Henri de Rothschild, Dr. Max Nordau, Dr. Marmorek and several other prominent Jews residing in the French capital.

Dr. Charles Singer, B. A., L.R.C. P., M.R.C.S., of London, son of the Rev. S. Singer has been appointed surgeon and one of the naturalists to the Sir John Harrington Sobat River Expedition. Dr. Singer only took

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his medical degrees in October, after three years' study at St. Mary's Hospital.

Baron Edward de Rothschild has established a chair of Assyriology at the Rabbinical Seminary in Paris. He has also forwarded 10,000 francs to the French Academy of Science towards acquiring the most valuable parts of the Filhol collection of wild animals.

By the death of Mr. Alfred Louis Cohen, last month the Jewish community of London is deprived of one of its most prominent philanthropic and educational workers. He was a scion of a family which for generations have devoted themselves with self-sacrificing zeal to the interests of the community. As President of the Soup Kitchen for the Poor, Vice-President of the Jews' Free School, Spitalfields, member of the Council of the Anglo-Jewish Association, he found a wide scope for the exercise of his philanthhropic instincts and organizing abilities. Mr. Cohen was a man of great literary culture and his speeches, while marked by their practical bent, were models of literary composition. He compiled an English book of Family Prayers and a supplementary Passover Evening service for private use.

Mr. Cohen was a member of the London County Council, representing the City of London as a Moderate in succession to his brother, Mr. B. L. Cohen, M, P., two years ago. He took a great deal of interest in the antiquities of London, and as a County Councillor he was in favor of preserving buildings and sites of interest.

At his funeral, representatives of all the communal institutions and many persons of eminence were present.

The Academy of Medicine has awarded a prize of 1,000 francs to Dr. Leon Bernard for his work on the means of ascertaining the elementary activities of the kidneys. A part of the Vernois prize has been awarded to M. Paul Strauss, Senator of the Seine, for his work on the protection of public health. An honorable mention was accorded Dr. Alfred Lelvybing on his work "On the mercurial intra-muscular injections."

The Gomel Excesses.—The Hilfsverein der Deutschen Juden, of Berlin, has issued a report, embodying the results orf the inquiry instituted by it into the exceses at Gomel. According to the report 8 Jews were killed and 100 injured; 400 families were ruined, and the damage to property was 110,000 roubles. As the Governor, unlike his colleague at Kishineff, would not allow the formation of a Special Committee, the inquiry was entrusted to the existing Committee for the Relief of the Jewish poor at Gomel. Twenty-five Jews are under arrest for having exceeded the right of self-defence in attacking the police or military, and fifty Christians are awaiting trial for participation in the riots. The Relief Committee has hitherto expended 57,000 roubles, but about 100,000 roubles in addition are required, as besides making good the damage wrought by the rioters, temporary help had to be given to the sufferers and to the families of the Jews who are in prison. Altogether, the Relief Committee has received 90,000 roubles, which sum included £1,000 voted from the Kishineff Relief Fund in London.

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PUBISHERS' NOTES

The Prudential Girl for 1904.—The 1904 calendar of The Prudential Insurance Company of America, just issued, will undoubtedly please the policy-holders of that Company. As in past years, The Prudential has selected the picture of a handsome woman for the calendar, and she will be known as "The Prudential Girl for 1904. Comparing her with former Prudential girls, there will be nothing to fear. The lady pictured on the calendar has a fair complexion brunette hair, and carries herself with ease and grace as she stands before us, in full evening dress, against an artistically tinted background On the reverse side of the calendar is a complete list of the months and days of the year. This new calendar is printed in eleven colors on the front side and one color on the back The Prudential will distribute nearly 5,000,000 copies. It should certainly be appreciated by the policy-holders of the Company, for whom it is principally intended and who now number well up to 5,000,000.

Record Freight Run—New York Central officials have made public the running time of a freight train loaded with export cotton, which it was said holds the freight record between Montreal and New York. The train made the 435 miles between Valleyfield, Quebec, and New York in 16 hours and 20 minutes. Two hundred bales of Egyptian cotton were in store at Valleyfield, a few miles south of Montreal. They had been sold to Liverpool spinners and in order to make delivery it was necessary to get the cotton to New York within seventeen hours. One of the railroad traffic officials in speaking of this run said that it was significant in showing that the Canadian rail and ocean service was wholly inadequate in cases of emergency when certaintyof delivery is important. From this it was maintained that the trunk lines are in absolutely no danger of losing their prestige to the Grand Trunk or the Canadian Pacific.

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The Chicago and North-Western Railway is the Pioneer Line to the West and Northwest, and the only double track railway between Chicago and the Missouri River. It is famous for a superb service that provides for patrons. The best of everything. The following trains from Chicago, via North Western Line, are especially notable for perfection of service: The Overland Limited, less than three days to California. Chicago-Portland Special, three days to Oregon and Washington; The Colorado Special, only one night to Denver; The North-Western Limited, to St. Paul and Minneapolis Electric Lighted; The Duluth Fast Mail, Fast

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train to the Head of the Lakes; Copper Country Express, to Marquette and Lake Superior points.

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Vol XXXVI.
No. 2

Whole No.
212

THE MENORAH

FEBRUARY
1904

CONTENTS

Articles in this number of the MENORAH are by

Cyrus Adler . . . . Joseph Lebowich
J. D. Eisenstein . . . Henry Berkowitz
Joseph Silverman . . . Louis Marshall
Bruno Lessing . . . . Ezekiel Leavitt
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THE MENORAH

Vol. xxxvi. *FEBRUARY, 1904* *No. 2*

JEWISH EDUCATIONAL PROBLEMS

BY CYRUS ADLER, PH. D.

IT is hardly good form to bring doubts before a general audience, even in an institution of learning, or to endeavor to discuss questions on which there is wide room for differences of opinion, from a platform which does not allow for an expression of these differences, and yet there are some things which must be said at one time or another. Accordingly, when the distinguished President of this Seminary gave me one of those invitations, which from him is a command, to speak in this winter's public lecture course, it occurred to me that this might be the opportunity to put in concrete form some thoughts that I have for a number of years entertained with regard to Jewish education.

In speaking of Jewish education problems, I do not have to mind merely Jewish education specifically, though that will be the principal topic, but also the education of Jews, since it does not seem possible to consider the education of a human being absolutely in sections.

Let me say at the outset, that whilst education is desirable for all, it is not wise that it should run in but few directions. Diversified industry was, I believe, one of the maxims of the American school of political economy. It should also prevail in our educational circles. I do not believe that all, or even a majority of Jews can be made farmers,—and yet agriculture should be taught. They can not all be made mechanics and yet all the skilled trades should be taught. The appalling poverty of which we hear through our relief societies, can be, in a large measure alleviated by taking the immigrant classes out of the ranks of unskilled labor. It should be remembered too, that there can be overcrowding in the legal and medical professions, as well as in any other walk of life—and that in these very profes-

*Address delivered at the Jewish Theological Seminary of America, on Jan. 7, 1904.

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sions, which should maintain the highest ethical standards, fierceness of competition is apt to beget degeneracy of ideals.

It is a fact generally recognized, that the desire for education of a certain sort, is very strong among Jews, and it is admitted that the number of them attending our schools and colleges, is vastly in larger percentage than their proportion in the population might lead us to expect. No doubt this is in a measure due to the course of events since the dissolution of the Jewish taste which with its untold hardships has impressed upon us the need of intellectual attainment. But I take it, that an inherited tendency, one might almost call it a predisposition to education, has come to the modern Jew from the ancient times, through the fact that he believed that it was not only a duty to practice his religion, but also to provide for its continuance by teaching it diligently unto his children. Jewish education had its origion, it would seem, not in any worldly consideration, but from the desire of each parent that his children should know the ordinances of God in order that they might do them.

It is not my purpose to undertake to give you the history of Jewish education. There are a number of important books and monographs extant upon the subject, the chief authority being Dr. Guedemann of Vienna, whose careful studies have been summarized by himself in his article in the Jewish Encyclopedia. Not that the history of the Jewish education would be uninstructive for the theme that I have chosen for this evening, because there are very few problems that confront us to-day, which have not arisen at some period or another before in various countries. But I am going to confine my observation mainly to the country and to the city of New York, assuming that the problem will not be a very different one for Philadelphia, or Chicago, or Baltimore, or Boston.

It is not at all improbable that it may be said that educational questions should only be approached by students of pedagogics, of whom I do not happen to be one though I have the advantage of the instruction of Professor G. Stanley Hall, now president of Clark University, and one of the distinguished teachers and writers on the subject. But all of us who have to do with educational work, are forced to consider important matters connected with the art of pedagogy, and the decisions in many cases must be made without recourse to the professor of that science, which has hardly yet justified itself to such an extent as to render us all obedient to its findings.

Here at the Seminary we were obliged to face at the outset of the

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reorganization a few years since one of the questions which is fundamental: "Shall Jewish learning for a man who is going in the Rabbinical office be a primary or secondary consideration?" We found here, and the condition existed and still exists elsewhere, that the student who proposed to enter the Rabbinate, was giving his best hours, and most of them, to a secular college or university, that the lectures he attended, and the recitations he had in the Seminary, were at hours not the best of the day, even had the preceding ones been free. But in addition, he came to his Jewish studies with his mind and body tired, often exhausted from the really serious labor, which an attendance of five consecutive lectures entails. To do away with this at a single blow, to require that a student should have had his college training before he came to the Seminary, seemed a bold course to pursue; since it was not deemed at all certain that students could be found who would undertake a Rabbinical education at the age they would necessarily be upon leaving college.

Moreover, the wisdom of the course adopted was doubtful from another point of view. It was deemed by some more advisable that the student should be, even in his younger years, under the influence of his Rabbinical preceptors.

The great unevenness of general educational institutions in the United States presents a further difficulty. I believe that it is possible now, and I can say of my own knowledge that it was possible some years ago, to receive a degree of Bachelor of Arts, at one institution and to be unable to pass the entrance examination in another institution, which would confer again, in four years, the Bachelor of Arts degree. This coupled with the elasticity of the elective system of our colleges, produces a heterogenous set of men, who, when they enter this Seminary, have from certain points of view, to be appealed to as individuals. I do not think that this is altogether disadvantageous, but what I mean is, that if a class of ten were admitted next year, each bearing the degree of Bachelor of Arts of an American college, the professor here could not at all be certain in making a comparison with some other language or literature than the one he was teaching, that even two out of the ten would have included that particular study in his course of the B. A. degree. When it is possible to get through a college omitting Greek or omitting Latin or philosophy, knowing German and no French, or French and no German, the task of instruction in a professional school like this one, becomes vastly more difficult. Yet we are not in a position here in this Semnary, as some

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of us would like to be, to absolutely demand the old fashioned classical education, the full course in the humanities, which really ought to be at the root of the education of a clergyman of any denomination.

Indeed, there are critics, and friendly ones, who insist that we lay too much stress upon the secular education, and that the B. A. degree or its equivalent should not be held indispensable for admission to our Institution. With this view I have no sympathy. The modern Rabbi ought to be an all-round educated man, knowing both the extent of universal knowledge, the methods of its pursuit, and the limitations which its vastness necessarily places upon any individual.

It is very likely that in the near future we may modify our requirements slightly, in view of the fact that at least in a New York university students attending this Seminary will have its work counted as a substitute in a large measure for their last year's work at that institution. We should not insist upon the B. A. degree from the student of that university, and might be very well satisfied with a certificate from the university that the student is in his last year and in good standing. If other secular institutions in New York pursue the same policy, we should be very willing to waive the B. A. degree, for entrance accepting the student on his last year's work at college, and assuming that he would receive his collegiate degree at the close of the first Seminary year. It must be understood, of course, that he would practically give his whole time to the Seminary. It will not be possible, for obvious reasons, to extend this privilege to men attending colleges away from New York or its vicinity.

I do not wish any one to think that in laying so must stress upon the distinctly secular education of our students, we are at all diminishing in amount or importance their Jewish studies. On the contrary, it was recognized that the attempt to follow both the courses simultaneously would probably be disastrous in the long run. In this connection I wish to say a word, which I hope will not be misinterpreted, as to the apparent necessity in this country at least, of the person holding the office of Rabbi, being also endowed with the title of Doctor. Indeed, the two have become so inseparable in the public mind that when the Rabbi does not happen to possess the title Doctor, it is usually conferred upon him by his congregation and his friends. Now, it is very easy to see how this arose. The Rabbi able to preach in some modern language, say German, for example, had this best attested by the fact that he had been through a German

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university and had acquired the degree of Doctor of Philosophy. The title of Doctor of Philosophy, therefore, became synonymous in the public mind with cultivation and learning. I do not wish to say anything against the title of Doctor of Philosophy, nor the studies that lead up to it. In fact, it would be ungracious of me, because I think I have had no real thrill to speak of, since the day I was permitted to put the handle to my own name. But let it be understood by all men that the studies leading to the degree of Doctor of Philosophy are not of necessity those which make the student a man of broad education or cultivation. It is the knowledge acquired in the college or gymnasium, that lays a man's foundation in culture. It is the post-graduate course leading to this much-coveted Doctor's degree that gives this man the training in a special subject, in the hope of enabling him to teach or to engage in research and add to the store of knowledge in that particular subject.

It is my view that the professional studies in an institution like this Seminary are fully equivalent to the course leading to a degree of Doctor of Philosophy, and that a student that has received his collegiate degree and who comes here might feel absorbed from any other university degree. His congregation should not feel him deficient because of his not possessing his Doctor's degree. The four years' work which a man would be obliged to do in this institution in Bible and Talmud, in Midrash and Targum, in certain of the Semitic languages, in History and Philosophy, and the whole range of subjects, will have constituted a discipline vastly more severe than that required in the university courses in Semitics, Philosophy or Pedagogics, which I find to be the favorites among intending Rabbis.

During the four years that a student is here we want not only the best of him, but the whole of him. It is in this way only that he will make himself most effective for the work which his future calling demands. If the public requires the title of Doctor in addition to that of Rabbi, we should arrange to give it possibly for some more advanced work in this institution. But I think, for the present, that the Jewish Congregation should be satisfied with the standards that we have set here, confessedly much higher than have been known in this country before, and certainly abreast of anything in Europe. In order that I may not lose the point of my needle in this haystack of talk, let me reiterate my view that the work in this Seminary undertaken by a man who has already had a college education constitutes a discipline more than equal that required for the degree of Doctor of

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Philosophy, and that it is imposing an unnecessary hardship on the student, on the part of the public, that he shall follow two post-graduate courses at the same time, one here and one at the university. There is the added danger that he will fall between the proverbial two stools, without having become firmly seated upon either. While, then, I am disposed to urge the best possible collegiate training as a pre-requisite for admission, I deem the following of a further university course unessential and possibly distracting. The student should come to us with a good general education. Our mission is to fit him for his special work.

Of course, no man's education is ever complete. The best that a seminary or university can do, is to set a man on the road to learning —that road he must travel for himself.

You might possibly have expected that in taking up Jewish educational problems, I would not dwell so much upon one which would appear to affect such a small number of persons as the body of students in the Jewish Theological Seminary of America. Yet the problems are in many respects identical in the secondary education. And let it be remembered, too, that the Rabbi is likely to be Superintendent of a Hebrew or Religious School, or if not in acting superintendence, to have a share in its policy. The learning and ideas cultivated here do not alone go in the form of instruction from the pulpit, but also to the children in the school. The Rabbi is, as it were, the central figure in our religious educational system, and the Seminary which trains him is bound to consider him from both points of view.

I may say that we have recognized our duty to the school even more directly, by undertaking to establish courses for teachers, and these will be opened next week. We have had a pattern for this work in Philadelphia, where the first distinctively Jewish Teachers' College in this country was established upon a foundation by Hyman Gratz, known as the "Gratz College." This College has graduated about seven persons, all of whom are now engaged in Jewish teaching, and it is ultimately hoped to provide for Philadelphia, and possibly other cities, a trained body of Jewish teachers. The necessity for such a body in New York is greater, in proportion, as the population is larger. The Cheder is not an institution calculated to flourish on American soil, but it is not to be destroyed until a substitute is provided, and this substitute cannot exist on paper, nor in a prospectus, nor in a magazine article, but rather in flesh and blood, in the existence of trained teachers. To this end our Teachers' Course will be directed.

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Let me say, in passing, that I am one of those who believe that all the Jewish problems lie among the new immigrants to this country. It is very important that in the transformation which takes place in the new immigrant, when from the land of oppression he comes to the land of freedom, when the restraint of the old home and its Kehila have been removed, and he shall be helped to adapt himself to his new surroundings, and taught that his religion and his Jewish knowledge were not things local to his old home, but also have a place in his new one. But we have also to reclaim a portion of the population long resident in this country; a population influenced by German rationalism and the desire for assimilation and by the scientific agnosticism of the last quarter of the nineteenth century, and deceived into the notion that by changing the word charity into the word philanthropy and cultivating their ethics by a sort of self-conscious well-doing, their Jewish religion would not be a necessity. Assimilation, it is now generally agreed, is both undesirable and impossible. Scientific agnosticism is largely given up now in scientific circles, though it still lingers in the popular mind, which is always a little behind the latest scientific fashion, much as there is a difference between the costumes of Paris and the provinces.

Then, too, we have to meet and to overcome and supply in a way the injurious results of the disappearance of Jewishism in the Jewish home. Every Jewish child formerly lived and knew the elements of the Jewish religion, even before he went to school. The symbols of our religion, which, without discussing any other value that they may have, are to the knowledge of our religion, what the much vaunted object teaching is to the modern education, were dropped in the home and removed from the synagogues, in larger or smaller measures. These very valuable helps for the religious education, have to be supplied by such poor substitutes as charts and models. I give it as a suggestion, seriously and worthy of consideration, whether persons who deny the value of the Jewish symbols and ceremonies for religious, ethical and sentimental reasons, would not be willing to consider their importance from a strictly educational point of view. In this we have another one of the fundamental problems. Are the history and practice of Judaism to be taught to our people young and old, as an archaeological science, merely, or for the purpose of making it part of their lives? Archaeology is an interesting science, but not one to be commonly taught

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to children or to a very considerable number of grown-up persons. To say on the one hand, that everything of the past of Judaism must be studied, that our Rabbis and our teachers must be learned in it, and on the other, that it has no significance in our days, that it is the superstition of an Oriental tribe, is to go about in the world with a squinting mind neither fair to look at, nor fruitful in results. More good will be accomplished by a narrow-minded bigot than by the most broadly educated man, if the latter lacks a consistent purpose. Men with blinkers may not get the same view of the landscape, but they travel further along the road.

In a somewhat different way, the relations of the secular to the religious education are even of more importance in the primary and secondary schools, than in the advanced ones. The great majority of all Jewish children in this city and in other cities in the United States, goes to the public schools. There is a majority, a very small one probably, that goes to private schools. For the moment, these may be left out of account, though I shall return to them. The public school is a great institution. We have been informed by many generations of teachers and orators, that it is the Palladium of our Liberties. In many circles it is considered a profanation to criticize it or even discuss it. Now I disclaim any definite knowledge of the public school system of this city. I do not know exactly what branches are taught and what branches are not taught; whether they are essential or not; whether the text books are good or bad. I assume that the public school system is carried on by a body of intellectual people, who are constantly striving to improve it. What I do know, is that it takes all the time of the children, and it does not leave adequate time for the proper training in religion—certainly not in the Jewish religion.

As pupils advance in years, the number of hours they give in the school, and the number of hours required for preparation in their recitations, is practically all the child can do. Many of my auditors know, I am sure, from their own observation, of the girls who are breaking down from the amount of work given them to do, or the boys, not dunces either, who have to be furnished with private teachers or tutors, during the time of their summer vacations, in order to keep pace with the work of the school.

The public school very properly engages in no teaching of religion. It would be fatal if religious instruction were undertaken by it, and indeed it is unthinkable in our system. The American people

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have, however, always recognized religion as one of the important pillars in the edifice of human society. I believe, therefore, it to be an error in our public school system not to allow for the necessary time for the teaching of religion.

I sympathize to some extent, with the view of the Roman Catholic Church, which in a large measure keeps the education of its children in such hands as would insure the teaching of the elements of their religion during their tender years. I am well aware of the fact that the Parochial system could not be introduced in this country, and least of all could it be introduced among Jews whose belief in and affection for the public school system, is really touching. But I would ask on the other hand, whether the view of the state in maintaining a public school system at a great expense, is not primarily for the making of good citizens; whether the element of character is not as strong in good citizenship as in learning? It being universally conceded, except by a small body of philosophers, and possibly even by them, that religion furnishes the safest inspiration for well doing, I ask, whether it is wise that the public school system should make such great demand upon the time of the children, that their religious education must be relegated to an hour and a half on Sunday morning.

If the Jewish preachers, and teachers, and people generally interested in the whole subject of education, would agree to allow as gebra, it is not impossible that they might save some of the time much time for the teaching of religion, as we will say, is given to al- that is spent on what is called Civics. I am clearly of the opinion that whilst we may improve our Jewish schools as much as possible, produce better teachers, and better text-books, we will never be able to give a proper Jewish training to a child if that training is limited to an hour or two on Sunday morning. Time, therefore, is what we want. Three sessions a week, instead of one. Add to this a proper home interest in this instruction and you will do more for Judaism in New York and America, than could be accomplished by an army of orators or a college of sages.

I do not think it at all impossible that the authorities of our public school system, mindful of the fact that it is not an experiment, but actually prevails in Prussia, could set aside the time for the pupils to get a religious training at the hands of the teachers of their own respective religions. No religion in the public schools, but a care that every pupil in the public schools should have the opportunity to have

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a religious training, would be the wisest policy for our educational authorities to adopt.

Civic virtue is more likely to result from a religious training than even from a thorough study of an early English classic; and if this would render necessary a shortening of the public school curriculum, it might not prove an unmixed evil.

That the Jewish child needs more time than the Christian child for this purpose, is self-evident. The Christian child lives in an atmosphere of Christianity, which is created by the fact that the overwhelming majority of the people of this country are either active or passive Christians. Judaism, moreover, being not merely a creed, but a life, the result of all the thinking, and writing, and doing, of Rabbis, and Priests, and Sages, and Saints, for thousands of years, necessitates a larger course of instruction than the average Christian sect would require, and if you add to this a knowledge of the Hebrew language, which to my thinking must lay at the root of a proper Jewish education, you will see that the time that can now be given by a Jewish child to the study of its own religion and history, is painfully inadequate.

I have just said that the vast majority of children goes to the public schools, but there is a very respectable minority that goes to private schools, and will always continue to do so. And this small minority is very important for our purposes, because it comes from the class of persons who have the means and the leisure, if they have the desire to become the leading spirits in our congregations and our communal institutions. And then there is the subsidiary fact, that these people are the people who set the fashions, and that, too, is important. The private school is less restricted in the matter of teaching religion than the public school, and it is to be assumed that in most private schools the Christian religion is taught.

In one class of private schools, we have distinctly the religious influence. I refer to the Convents. All of my hearers could probably recall the case of some Jewish girl who has been brought up in a Convent. When I was a boy, it was quite fashionable, and it may still be in some Jewish homes, to send the daughters to a Convent. I have no ill will to the Roman Catholic Church, in fact, aside from my own people, I count more personal friends from that confession than from any other. Nor do I charge that they would in this country at least, make propaganda for their own faith, when children of another faith are entrusted to them. But I can very well imagine

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that to a young and susceptible girl, the Catholic religion could not possibly be presented in a more beautiful guise than by association with the Nuns in a Convent. Why should any person who has the slightest desire to maintain any feeling for the Jewish religion on the part of his daughters, even for a moment dream of placing them, in what must virtually be a school calculated to impress them with all the beauties of another religion?

There is another question involved in the sending of children of Jewish faith to private schools, where, except, in very small numbers, I understand they are not usually welcome. Persons desiring education in private schools for their children, might save both their pride and their religion, by placing their children in private Jewish schools.

Now there are Jewish schools and Jewish schools. A school kept by a Jewish person is not necessarily a Jewish school. I think that the patrons of private schools kept by Jews, should insist that there go with the secular education a proper Jewish education. They should certainly insist that the school kept by a Jew should not, as I know it has done in some cases, attempt to break down such Jewish practices as children have been taught in their homes. I know of the case of a boy, living in another city, who was sent to a Jewish boarding school, and who was required at this Jewish school for the first time in his life to eat forbidden food. I hold this to be nothing less than scandalous. I even believe, that if our wealthy people, who are doing so much good for the religious education of their poorer brethren, would found good Jewish schools, to which their own children might be sent, they would be doing the greatest of all charities, which begins at home, and would provide a generation of Jewish enthusiasts, instead of one of indifferentists or scoffers.

I speak of this with some feeling and with a little knowledge, because whilst I have always ascribed my interest in Jewish matters to my home training, I think that it was also influenced by such a school, in which my secular education did not suffer, and in which the training in Hebrew and Jewish subjects was considered of equal importance with the three R's.

The school has gone out of existence as such a school, and the children of the same class must now attend the public school. But whatever the merits of the public school system, let me impress upon you, that it cannot foster the Jewish religion. I have no doubt, there are Jewish schools in which the children are taught the Jewish religion both theoretically and practically. But I am afraid that this

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attitude is not as general on the part of the owners of these schools, as it should be, and an improvement in this direction is one that the Jewish community as a whole has a right to demand.

I have but travelled upon the outskirts of the problems which confront the persons who have the desire of promoting sound learning, good American citizenship, and the Jewish religion, and welding them into a whole, in our young people.

The details, the question of school room, of hours, of teachers, of text-books, of providing courses, that will hold the children after the ages of "Bar Mitzvah" or Confirmation, the plans necessary to bridge over the period in the life of our immigrant population, when the children will no longer learn their religion in Yiddish, and have no adequate provisions of learning it in English, cannot be discussed in a lecture. The very multiplicity of the questions and their complexity, lead me to the conclusion that they will never be solved by the wisdom of any one, or six, or ten persons, or in a year or even in a generation.

Now, it seems to be generally recognized, in the commercial world, that organization has been overdone, and we all know that splendid results have been obtained by the work of a single man or woman, carried on consistently during the course of a life time. A great man is more beneficial to the world than a great institution. And this is especially true in educational matters, where it is the enthusiasm and magnetism of the individual teacher, which counts for more than all other things put together. And yet, these have been produced for our general education, I think, by co-operation and organization. If, as all good Americans, we believe our public school system as sound as can be devised, if we are proud, and rightly proud, of the work of our colleges, and of our universities, and of our professional schools, let us as Jews, take a leaf out of the book of the people who have so wisely builded and carried on our general educational system.

In the Board of Education you get the point of view of different individuals, which when harmonized by the professional superintendent and teachers, produce the result we so greatly admire. Our colleges and our universities, which for a long time were independent of each other, often rivals, have found it useful to get together in conference, and to make attempts to establish uniformity in our higher educational system. It was an organization of this kind, which has improved, one might almost say revolutionized, the study of the art and science of medicine in the United States.

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Why should we not have a Jewish Board of Education for this city in which every school or educational effort should be represented, the constituents in each case retaining their autonomy, and yet be making for an improvement in the whole educational system.

Remember that I am not suggesting this as an advocate of uniformity. I have always been stricken with a sort of horror at the idea, that at a given moment, so many millions of children, were at a tap of the bell, reciting the same verse out of the Bible, in both English-speaking countries. The international Sunday School lesson has never appealed to my imagination. I can conceive that the hours, the text-books, even the language of instruction, should be totally different in two schools, at the same time; and that such diversity would more effectually promote the object of our schools, than uniformity. But yet, it would be a helpful and a humanizing thing, if even the persons who are engaged in the most diverse method of teaching, should meet and exchange thoughts and plans with each other.

The seminary and the teachers' course, and the preparatory schools, which we hope to establish, and the Sabbath school and the reading circle, and the post-confirmation class, are probably designed to take the place of the Cheder and the Yeshiva, but they must not destroy them until a proper substitute for them is found, and with all their new methods they may have something to learn from these old Jewish Institutions.

Conferences of teachers, conferences of trustees of schools, of superintendents, might finally lead to an organization, that will represent all Jewish educational systems, of the community. I can say, that it was thus thought, that of providing a centre for the entire Jewish educational system, and reaching out to it at all points, more than the mere desire to establish a training school for Rabbis, that actuated the men who have made this Seminary in which you are assembled, what it is, a place that we hope will be the centre of the Jewish educational system of this City and of this country, where everyone who is engaged in the great work will receive sympathy and help.

It might possibly be best that the movement I outline, should come from without and not from within. If we carry out our plans, such a movement will naturally come from the men and women who go forth from these class rooms. I can see ahead, in a generation, a body of rabbis, and teachers, and preachers, drawing inspiration from this Seminary, united by the common bond of devotion to its ideals, who will constitute the kind of an organization that I have been

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But is it well to wait so long? Each year the problem of Jewish education becomes more difficult, from its very size. Are those of you who are engaged in the work, or concerned about it, willing to wait so long? I trust not. I hope that constituted somehow, called by whatever name you please, a body will shortly be created for the consideration of the constant improvement of Jewish teaching, and the teaching of Jews; that this Seminary will be the home of such a body, and that since in a multitude of counselors there is safety, we shall have better schools, better teachers, better pupils, better Jews, better men and women.

THE MODERN MACCABEES *

Oh where are now the Maccabees,
Judah, Simeon, John,
Whose ashes lead the wind-storms
That sweep through Esdralon?

And where are the Syrian hosts,
And the gear of their elephant's train?
Oh, they're the mounds of rubbish
Flood-washed by the season's rain!

And are they dead? the foe
Or the heroes who found their arms
In the pruning knives of the vineyards
And the ploughshares of their farms?

They are not dead! the Syrian lives
To desecrate the Name!
And every day some Judah dares
To light the unlit flame!

Some Jurah stands on Zion's hill
And calls to the hosts of the Lord,
Arise! at the Temple gate
Glints the blade of Nicandor's sword!

Call them! and the meek
Outrival Moses's wrath
To drive some godless Philistines
Within the gates of Gath.

And have we lost our Judahs,
And the sons of the Maccabees,
When the knowledge of God must cover the land
As the water the depth of the seas?

When the hosts of man are godless
And Israel lives in tents,
Guarding his sacred Thorah
To build his battlements?

When the world becomes his habitat,
And every Jew is free,
Then call no more the muster roll
For a son of the Maccabee!

JOSEPH LEISER

* "Israel has lost a modern Maccabee.'—Rabbi Silverman's Eulogy on Leo N. Levi.

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LOVE LETTERS OF MARGARET FULLER

MORE than fifty years ago or since there shot across the literary horizon of Boston, at that time the literary centre of this country, a woman whose fame, through several causes, has dimmed but little during the last half century. Her literary flame has been kept burning, not so much from her own literary worth as from the reflected light of the Immortals among whom she had her being. Margaret Fuller is but one of the many fortunates whom Fame has given a long lease of life because they chanced to dwell among the Great. But besides being a little-great woman, Margaret Fuller has hal the distinction of being embalmed for Posterity by big-great men. Ralph Waldo Emerson has contributed some very interesting reminiscences to a very full account of her life, while James Russell Lowell has given her a conspicuous, if not an enviable, position in his "A Fable for Critics." There have been many other circumstances, outside of her own literary work, which has kept the fame of Margaret Fuller from dying out. Her remarkable girlhood, her friendship with Emerson, her editorial work on the "Dial," which in itself was by no means remarkable, but because the "Dial" was the organ of the Transcendentalists, her work on it has been enshrined in the biographies of nearly all the great literary personages of the Golden Age of literary Boston, her remarkable marriage to Ossoli, her relations with Mazzini, her participation in the struggle for Italian liberty, and her tragic death on that fatal Fire Island beach have all helped to keep oblivion from engulfing her. And now, just as her fame was dying down to a dim glimmer there comes her "Love Letters" to set the world once more a-talking of the Countess d'Ossoli.

"The Love Letters of Margaret Fuller, 1845-45," an even half-hundred in number, are prefixed by a short introduction by her friend, Julia Ward Howe, to which are added the reminiscences of Ralph Waldo Emerson, Horace Greeley and Charles F. Congdon. The volume contains besides the Letters, Mrs. Howe's introduction and ther eminiscences, and explanatory foreword by the recipient of the letters as to why these love epistles, which Margaret herself wished destroyed, are given to the world.

Margaret Fuller was born in Cambridge, Mass., on May 3, 1810. She was over-educated by her father, an Harvard-bred lawyer and

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politician, who, instead of feeding Margaret upon the usual intellectual diet of a child, gourged her with knowledge beyond the assimilated powers of even her precocious mind. Margaret in commenting upon her education says, with a tinge of bitterness against her father: "These lessons were as many and various as the hours would allow, and on subjects far beyond my age." These lessons, she tells us, resulted in "a state of being too active and too intense, which wasted my constitution, and will bring me, although I have learned to understand and to regulate my morbid temperament, to a premature grave."

The result of Margaret's education was that it made her a woman beyond her time. She never quite forgot that she had lost one of the greatest pleasures of life—childhood. The result of this was a morbid condition of mind and a speech always tinged with bitterness and sarcasm. Her constant application to study and contemplation helped to make a face which was far from being comely, still more unattractive, Emerson, in commenting upon her personal appearance at the age of twenty-six, says: "She was then, as always, carefully and becomingly dressed, and of ladylike self-possesion. For the rest, her appearance had nothing prepossessing. Her extreme plainness, a trick of incessantly opening and shutting her eyelids, the nasal tone of her voice—all repelled, and I said to myself we shall never get far. It is to be said that Margaret made a disagreeable first impression on most persons, including those who became afterward her best friends, to such an extreme that they did not wish to be in the same room with her." It is not surprising, therefore, that Margaret never, until her marriage to Ossoli in her thirty-seventh year, touched deeply the hearts of men, although she captivated the minds of the most brilliant and illustrious. The love of man for woman she despised. "It is a vulgar error," she wrote in "The Great Lawsuit," "that love—a love— is to woman her whole existence; she also is born for Truth and Love in their universal energy. Would she but assume her inheritance, Mary would not be the only Virgin Mother." But despite her high-flown contempt of "a love," Margaret Fuller was still the woman. Her cousin, Channing, writing in 1840, says: "A 'book worm,' a 'dile ttante,' a 'pedant,' I had heard her sneeringly called; but now it was evident that her seeming insensibility was virgin pride, and her absorption in study and natural vent of emotions which had met no object worthy of life-long attachment." Horace Greeley, commenting upon this, blurts out in his

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brusque, straightforward manner, "If I had attempted to say this, I should have somewhat blundered out, that noble and great as she was, a good husband and two or three bouncing babies would have emancipated her from a great deal of cant and nonsense."

That Margaret Fuller felt keenly the absence of man-love we cannot doubt, and that the want of it grew stronger as she grew older, we can but surmise. As she felt more and more the necessity of man's companionship she unmounted from her high horse, descended to earth and made love to a man, in the usual manner of such things. Her first love affair, of which we are aware, is the one revealed in these "Love Letters."

Margaret was then in her thirty-fifth year, an age where the passions of youth give way to the deep, calm love of the matured mind and body. In December, 1844, Margaret Fuller, on the invitation of Horace Greeley, left Boston with its literary atmosphere and came to hustling, bustling New York. Greeley gave her employment on the "Tribune." But besides throwing open to her the columns of his paper, also welcomed her to his home, an old-fashioned house on the banks of the East River. While residing in the home of the Greeleys she met the man to whome these "Love Letters" were addressed. The receiver of these love messages thus describes his first meeting with Margaret and the history of the Letters.

"It was here, at a place sometimes called "The Farm" and late in the fall of the year 1844, while Margaret Fuller (Ossoli) was residing in the family of the Greeleys and writing the artistic and literary criticisms for the 'Tribune,' that I first met her.

"Her high intellectuality, purity of sentiment and winning conversation soon attracted me and my visits beyond the limits of leisure afforded by the duties of an active business life, and the natural suggestion, that fragments of time, late evening—or early morning—hours might be employed for epistolary communications, soon resulted on her part in the following letters, the first thirty-nine of which, mostly without date, were written either in answer to mine or in connection with preceding conversations. The remainder followed me on my travels." As to why these letters are given to the world the writer says: "I cannot suffer their exquisite naturalness and sweetness to sink into the grave. More especially do I not feel justified in withholding them from others, who, having deeply loved her in life and mourned her death, are entitled to this sacred experience of her inmost soul, while at the same time I feel, I can wreathe no fresher

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laurels around the cherished memory of 'Margaret' than by showing, through these letters, she was no less so in the soft and tender emotions of a true woman's heart." The one who penned these lines, the lover of Margaret Fuller, was James Nathan, a Jew. Of Nathan little, outside of the brief biographical note in this volume, is known. This note is as follows:

"James Nathan was born on the 9th of February, 1811, in Eutin, Holstein, Germany, and in 1830 came to the United States, where he was engaged in the commission business until 1850. From that year until 1862 he was in the banking business in Wall Street, New York. He then retired and went to Hamburg, where he died in 1888, on the 5th of October. By act of Congress in 1855, and under the advice of Horace Greeley, he changed his name to Gotendorf, which was the name of a place in Holstein that belonged to his father." That Nathan was a highly intellectual man we cannot but infer from the fact alone that Margaret fell in love with him. He contributed articles to the "Tribune," and, as we gather from her last letter, Nathan was in negotiation for the publishing of a book of European travel. She here writes: "I have talked with Mr. Greeley about the narrative of your journey. He says you had best make it brief and vivid and look into the many books of travel in that region that have been published lately, so as to repeat no information; that, if you have it written out fairly and send to him he will do as well as he can in getting it published for you, but could not expect much pecuniary profit, as your name is not known as a writer.

"I suggested 'Noah's Weekly Messenger,' thinking the information would be of special interest to the Jews, but Mr. Greeley said there would be no pay there." A portrait of Nathan shows a refined, scholarly, but by no means a very pleasing face, 'with soulful eyes.'

Such was the man whom Margaret Fuller condescended to love. But even when she had come down to the earth and love a man in the ways of all women, she, as the tone of these letters show, tried to imply that bond between her and Nathan was a purely mystical one. In the opening of her first letter she writes:

"Dear Mr. Nathan:—

"My mind dwells often on what you are to tell me. I have long had a presentiment, that I should meet—nearly—one of your race, who would show me how the sun of to-day shines upon the ancient Temple, but I did not expect so gentle and civilized an apparition and with blue eyes!" A little later she comes down to the Commonplace.

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"I hear," she writes (page 16), "my host and his sweet little wife singing together. If I were only alone with them I should have urged your stay; you would like them, but there are so many corner-pieces besides in the parlor with living eyes that are over-busy in taking note, I do not invite my friend to face them." Such the letters are throughout, full of beautiful words which hoped to express a love which was different than the love of mere man and woman, but failing in this, for the love of Margaret Fuller to James Nathan was like the love of ordinary mortals, these mystical love letters are, here and there, broken in with the most trite of love talk.

The fact that Nathan was a Jew seems to have added to the fascination which he had for Margaret. Time and again she refers to this fact, showing a vivid interest in things pertaining to his race. In the eighth letter she writes: "I have no time, now, for more, except to express happiness in the aspirations of my friend. May Heaven cherish them! I cannot ask this for you in that ancient, noble speech of the chosen people, yet the prayer, which he of Nazareth gave, is true for the heart of all nations.

" 'Lead me not into temptation and deliver me from evil.' The stars answer to that; while they reprove they promise. Ask for me in the words of your own poet, his original words, which I cannot repeat: 'keep back thy servant also from presumptuous sin.' " In the very next letter she indulges in some mystical talk, she expresses what she wishes her love to him to be, but which, alas, it was not. "I hear you with awe," she writes, "Assert power over me and feel it to be true. It causes awe, but not dread, such as I felt sometimes since at the approach of this mysterious power, for I feel deep confidence in my friend and know that he will lead me on in a spirit of holy love and that all I may learn of nature and the soul will be legitimate. I confide in you, as this bird, now warbling without, confides in me. You will understand my song, but you will not translate it into language too human; I wish, I long to be human, but divinely human." In the same epistle she thus immodestly writes about herself. "The destiny of each human being is no doubt great and peculiar, however obscure its rudiments to our present sight, but there are also in every age a few in whose lot the meaning of that age is concentrated, I feel that I am one of those persons in my age and sex. I feel chosen among women." Margaret Fuller never suffered from lack of self-appreciation.

In the next letter, the tenth, we come upon the first lovers' quarrel (how like everyday love this is) "As I walked the streets," she

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writes, "the piercing drops of grief would start into mine eyes, as the hymn-book promises they shall not in heaven, and it pained me to see the human beings. I felt removed from them all, since all was not right between me and one I had chosen, and knew not where to turn my thoughts, for nature was stripped of her charms, and God had not taken care of me as a father." What the cause of this quarrel was, we get a glimmer in the same letter. Says she, "You said there is in yourself both a lower and a higher than I was aware of. Since you said this, suppose I have seen that lower! It is, is it not? the man of the world, as you said you see 'the dame' in me." But this momentary cloud is soon dissipated and Margaret once more basks in the sunshine of what she thought was Nathan's love. But this pleasure poor Margaret was to enjoy for only a brief time. What Nathan's letters were we can but surmise from these letters of Margaret. But we cannot but feel that on the part of Nathan there was no love, that all the intense feeling was on the part of the woman. The nineteenth of Miss Fuller's letters is the crucial one in their friendship. What had taken place prior to the penning of this epistle may be inferred from the context of the letter. She writes:

"I have felt a strong attraction to you, almost ever since we first met, the attraction of a wandering spirit towards a breast, broad enough and strong enough for a rest, when it wants to furl its wings. You have been to me as sunshine and green woods. I have wanted you more and more, and became uneasy when too long away. My friend, believe what I say, for I am self-conscious now. You have touched my heart and it thrilled at the centre, but that is all. My heart is a large kingdom.

But your heart, your precious heart (I am determined to be absolutely frank) that I did long for. I saw how precious it is, how much more precious may be. And you have cruelly hung it up quite out of my reach, and declare I never shall have it. Oh, "das ist hart!" For no price! There is something I am not to have at any price. "Das ist hart." You must not give it away in my sight at any rate, but you may give away all your prudence and calculations and arrangements, which seem so unlike your fairer self, to whomsoever you like." The cause of this passionate outbreak was undoubtedly the confession of Nathan that he was about to depart for his old home, and that there resided the woman of his choice. Now that Nathan has confessed his preference for another, Margaret writes, in answer as to what their relations should be, "I say most friendly, for we are really

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dear to one another, only it is like other earthly relations. Think of me with love and honor. I deserve them. So do you, and shall ever have them from me." This second breach, like the first, seems to have been quickly healed, and in the letters written just before Nathan's leaving for Europe, the course of love runs smooth once more. The separation seemed only to heighten instead of diminishing the intensity of Miss Fuller's passion for her Jewish lover. The letters that followed Mr. Nathan abroad are full of the tenderest wishes. But over Nathan there seems to have come a change. Although he never seems to have reciprocated in intensity the love of Miss Fuller, he still was a conscientious correspondent. But from the time he left the country his letters grew less and less frequent and regular. She tried to flame up the dying, if ever there was any, affection of her lover by repeated protestations of her love. In her fortieth letter she writes:

"When this heart-sickness comes again, may I not draw nigh, and lay my arms about your neck and my cheek to yours, and will you not then feel that in a world where such true affection still finds a home, there must be salt enough to keep the whole free from corruption, and that we must live to be as good as we can, a comfort and earnest of the better things to one another and to other vexed and clouded spirits, born for love and light, still walking and working in the dark?" But all her efforts to instill into the heart already beyond her reach any feeling of love was futile. She had made arrangements to spend the fall and winter of 1846 in Europe. In the closing paragraph of her last letter, she writes: "Adieu, may happiness and good be with you. I hope to find a good letter if not yourself in London early in September." Her attempts to meet Nathan, and thus in person try to quench the fast ebbing affection which the man might have had for her, were unsuccessful. It appears that Mr. Nathan had left London for his home in Germany, there to wed the woman of his choice. Immediately in the wake of the fond adieu of her last letter comes the following passage from her diary, kept during her sojourn in England in 1846:

"Leave Edinburgh on Monday morning, 8th (Sept.), for Pertshire. Letter containing virtual reply to my invitation of 1st Sept., also dated 1st Sept. From 1st June, 1845, to 1st Sept., 1846, a mighty change has taken place, I ween. I understand more and more the character of the tribes. I shall write a sketch of it and turn the whole to account in a literary way, since the affections and ideal hopes are

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so unproductive I care not. I am resolved to take such disappointments more lightly than I have. I ought not to regret having thought other of 'humans' than they deserve." To read this note, cold and calculating, following upon the heels of the delicate spirituality and love-gushing contents of the letters, is to stand still and gasp in wonder as to the sincerity of her affection. To condemn the entire Jewish race for the fancied wrong of one of its members displays at one flash the narrowness of Miss Fuller's mind, and emphasizes moreover the belief that Miss Fuller was never as good as she wished and professed to be. But despite Margaret's passionate outpourings in her letters, she seems to have followed the course mapped out in her diary and "cared not." In a little over a year she was married to the Marchese Ossoli, an Italian nobleman, rich in titles but poor in pocketbook. Her love affairs with Nathan was locked in her own breast and would never have been discovered but for these "Letters," now given, for the first time, to the world.

JOSEPH LEBOWICH

CURRENT TOPICS IN JEWISH LITERATURE

III.—Electricity and Wireless Telegraphy

BY J. D. EISENSTEIN

ELECTRICITY is yet in its infancy. The electrical discoveries made in recent years are but the result of accidental experiments. The phenomena remains a mystery. Although magnetism, the parent of electricity, was already known in most ancient times, Thales, of Miletus (600 B. C.., is said to have described the remarkable attracting property of amber. Pliny (70 C. E.) speaks also of other minerals possessing a similar power.

Amber or electrum is the translation of Hashmal in Hebrew, vividly described by Ezekiel in Chapter i., 4. In Talmud, the magnetic amber is called אבן שואבת the attracting stone. The crown of the King of Rabbah, captured by David (II Samuel xii., 30) was said to weigh a talent of gold. How the King could have carried such a heavy weight on his head is explained that the precious stone, mentioned in connection with it, was no other than a powerful magnet which kept the crown suspended over his head (Ab. Zara 44a). The two calves of gold made by Jeroboam (I. Kings xii., 28) were said to have been suspended between heaven and earth by means of magnetism (Sotoh 47a, Sanh 197b).

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Pliny informs us that the torpedo (cramp fish or electric ray), coming in touch with a spear, paralyzes the muscles and arrests the feet. Aristotle adds that it possesses the power of benumbing men as well as the fishes which serve for its prey. This is corroborated in Talmud, where R. Johanan relates his naval experience. Once upon a time he sailed on the ocean and came across sparkling gems. A sailor dived in to fetch them, when the fishes that hovered around the gems attempted to pull off his leg, and was only saved by throwing vinegar at the fishes to drive them away (B. B. 74b).

Another story is told of R. Eliezer and R. Joshua, who were in a sailing vessel. Eliezer was awakened from his sleep by Joshua, who was trembling with fear when he passed a great light in the sea. "Perhaps," thought Eliezer, "thou hast seen the eyes of Leviathan, of whom it is said his eyes are like the eyelids (earliest ray) of the morning (Job xvi., 18." Thus the Leviathan may be identified with the torpedo.

The lightning rod was invented by Benjamin Franklin in 1752 to arrest the electricity of the thunder. When the information of the discovery reached Rabbi Saul Katzenellenbogen, of Wilna, he said that the theory is not new, because it was already known in Talmudic times and he showed a passage in the Tosefta (third century) where it says that "on Sabbath it is permitted to place an iron near the hennery to safeguard the fowls from thunder and lightning strikes." The Talmud vouches that "there is nothing superstitious about this belief" (Tosef. Shabb., Chapter vi., end).

The system of telegraphy, in a crude manner, is curiously described by Judah b. Jacob Chayat in his commentary to "The System of Theology" chapter. "The Gate of the Chariot" (see page 218b. ed. Ferrara 1558). Chayat is perhaps the first Hebrew author who transliterates the term "magnet," and he explains the physical phenomena as follows: "If you break the magnet into two parts and separate them at any distance, even a thousand miles apart, any movement caused by a joining wire to one part will be repeated by the other part" (quoted also in Shelah, page 30a ed. Amsterdam 1708).

Hardly twenty-five years have passed since the invention of the telephone and phonograph, and yet the theory that the sound of the voice can be transmitted from one end to the other end of the world is revealed in the Talmud. The rabbis claim that the only thing that prevents the voice to be heard everywhere is the rubbing of the circle around the sun, which grinds like a carpenter sawing wood and

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produces the rays of the sun that resemble saw-dust. Then again, the noise of the creatures on earth is responsible for disturbing the sound of the sun-circle turning on its axis. The proof is that at night the sound of the voice is clearer than at daytime. (Yoma 20b.)

"By what way is the light parted? Who hath divided a way for the lightning of thunder?" (Job xxxviii., 24, 25). This is quoted in Talmud to confirm the theory that every sound has a separate channel. "If two sounds would pass through one channel it would destroy the world." (B. B. 16a.)

The belief in the Bath-Kol, or the echo warning (Meg. 32a) is adduced from the passage: "And thine ears hear a word behind thee" (Isaiah xxx., 21). Why not use the term "Bath-Kol" for the telephone? In connection with the megaphone it may be the "Great Trumpet" which shall be blown and be heard all over the world by all nations signalizing Israel's return from captivity. "And they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." (Ib. xxviii., 13.)

The greatest triumph in electricity was accomplished by William Marconi, who in November 20, 1902, succeeded in sending a wireless message across the ocean. We cannot help in quoting Job again: "Canst thou send lightning that they may go and say unto Thee, 'Here we are?'" Indeed, if Job were alive to-day he could easily answer, "Yes!"

Leo N. Levi

BY REV. DR. JOSEPH SILVERMAN

WE lament to-day as did David over Saul and Jonathan: Oh, Beauty of Israel, upon the high places slain; how are the mighty fallen!" Leo N. Levi was one of the mighty ones of Israel. He was one of those intellectual forces of modern Judaism that are sucessfully coping with the problems that are presented to us. He belonged to that coterie of earnest, thoughtful, active men of our times, who, imbued with a lofty ideal of life, of manhood and the love of humanity, are ever ready to do that duty that lies nearest to them and which they believe to be for the welfare of their generation.

Often it has been claimed that we are living in a materialistic age, that the commercial instinct is impelling all men onward, their idealism has become extinct. Leo N. Levi disproved that charge.

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Leo N. Levi

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He was, above all, an idealist, who was practical enough to reduce his theories to some working basis. He was idealist in so far as he lived not by bread alone and not for bread alone. He was willing to toil for sustenance, but not to surrender life to a chase after the elusive gold that tortures men as was Tantalus. He was idealist because he looked beyond the shop and the brief—beyond the mere interests of clients—to the interests of man. He yearned ever to mingle with humanity, to work for the masses, to uplift them, and be himself uplifted by them. The mere working for self degrades the body, dwarfs the intellect and enervates the man. To broaden one's horizon, activities and interests, gives a keener edge to the mind and a nobler tone to character. Leo N. Levi revelled in such contact with the world whereby he could look into the inner life of the masses and learn their deeper nature, their problems, their needs.

It was no accident that when he settled in this great metropolis of seething evils and dormant virtues, of chronic corruptions and spasmodic righteousness; of churches overshadowed and overwhelmed by brothels; of schools counteracted by vicious haunts, that he should have soon found work to do. He was a stranger and yet he knew more of the needs of this city, and especially of its Jewish population, than many of the oldest residents. He could not rest content to sit at night at his comfortable fireside, to take his ease as so many thousands are doing every day, when he knew that his own house was elbowed by the poverty, misery and degradation of the submerged. He must go out into the night, be it ever so dark and damp and learn how the other half is living. He must see those congested quarters and let his eyes look upon the unfortunates, hear their sighs and their groans, their bitter complaints and repinings. While thousands are running away from the horrible sight caused by persecution abroad and by congestion at home, Leo N. Levi gazed firmly upon the scene, determined that something shall be done to bring relief. While thousands of other young men were whirling in the mazes of the dance or whiling the night away in soft dalliances, or pampering their bodies with wines and perfumes, this stalwart Maccabee went forth to battle with the foes of Israel, with misery, poverty, degradation, degeneration. He would uplift the fallen; he would give the congested relief; he would send men forth to the broad acres of the West. When they contended, they loved their narrow quarters, he would argue

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and remonstrate; he would persuade them for their own interests, for the sake of Israel to migrate to the West and South and help build up the waste places. He and his co-laborers of this noble Order, the B'nai B'rith, who in all parts of the land aided in finling work and homes for thousands of our newcomers, deserve the eternal gratitude of Israel and America. Leo N. Levi was a statesman of Israel. That explains his wonderful coup d'etat in presenting, in conjunction with his associates, the Hon. Oscar Straus and the Hon. Simon Wolf, that mighty petition and protest on behalf of the American people to President Roosevelt.

Let me emphasize that Leo N. Levi was a true lover of Judaism and gave to his religion a loyalty, born of faith, based upon study and conviction. Only twenty years ago he was still in the throes of rationalism from which, by dint of profound study, he emerged a firm believer and strong champion of Israel's faith and practice. He is such example to the young men of our time as I am constrained to dwell upon, because there is great need of calling many back to the faith of their fathers. Intellect is not inconsistent with religion. Reason is not incompatible with Faith. Judaism is not a detriment to success. Those who are wise and brave and strong are doing themselves and Judaism a great wrong, if they hold aloof from Israel's faith and practice. Let them come forward and join our ranks and strengthen our forces that we may present a united phalanx to the common energy, prejudice and fanaticism. Levi has gone—who will step forward to take his place and fill it with wisdom, fortitude, sincerity and devotion?

He was President of the Congregation of Galveston, Tex., of which I had the honor to be the rabbi from 1885 to 1888, and it is a strange coincidence that he who advised me to go to New York, who facilitated my departure from Texas, who later became a member of Temple Emanu-El, and for some time aided me here in my work by acting as a member of the Religious School Committee, should now lie before me, clad in the sad habiliments of death. His death is a personal loss which I keenly feel, but perhaps no more than hundreds of others who came into close touch with his life.

The departed has only been five years a resident of this city whereas he lived and labored for twenty years in the city of Galveston, and a word in behalf of that city, I who was a former Galvestonian, feel justified in speaking. Leo N. Levi was one of Galveston's foremost citizens and contributed much by his activity in poli-

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tics, in social, educational, and religious directions to the welfare of the city. He represented the Jews there on every public occasion. When President Harrison visited Galveston he was the acting chairman of the Reception Committee and made the address of welcome to the President. Galveston mourns to-day as we mourn.

Leo N. Levi was a strong personality and a commanding figure. Eminent in his profession, a clear thinker, a virile writer, an eloquent orator, he possessed the rare qualities of leadership. He was a loving and devoted husband and father who had a high ideal of the family as the pillar of the State. He was versatile, a profound student, a great reader, but with all that, a lover of life. I would call him a natural man of the superior kind who had great sympathies for all that was human.

"Alas, alas, the Beauty of Israel slain in the high places. How are the mighty fallen."

BY HENRY BERKOWITZ, D D.

The keen interests of life have suddenly been dulled. Death, with rude hands have scattered to the winds the quiet thoughts to which the reflections of this Sabbath hour were to have been dedicated. Leo N. Levi was summoned from his earthly career a few days ago. Yesterday his new-made grave was bedewed with the tears of those who loved him and to-day in the gatherings of Israel throughout this land his untimely taking off will quicken the accents of sorrow. While the heart seeks the consolations of our religion, it also yearns to find expression for its deep sense of loss. That loss is common to all American Israel. A friendship of twenty years enables me to sound its depths for you.

The first words I ever heard him utter revealed the man and sounded what I have since found to be the keynote of his life's harmonies. It was at the founding of one of the splendid Jewish institutions of New Orleans, when he began the festival oration of the day with the impressive words, "We are making history to-day." A seemingly pretentious utterance on an occasion of mere sectional interest. Yet the speaker lifted his hearers at once to that broad plane in which events are related by their historic continuity, and showed how the great forward movement of Israel was being furthered by the planting in our new land of the homes and institutions,

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in which the ideals of old Israel had been enshrined through successive generations.

I review in my mind the whole career of Leo N. Levi from that first hour. Many opportunities were accorded to me to know him through personal meetings in his home in Galveston and in New York, in friendly social gatherings, in frequent public meetings and conventions held in various cities of the country, and through his numerous addresses and published writings. I have found him always viewing every great question from the lofty standpoint of its historic connection and significance. He was an earnest student. His effort was ever to find the true perspective of each event; the just weight of all measures; the real worth of every man.

This calm, self-poised, deliberative attitude, devoid of prejudice, but overflowing with the noblest sentiment, this is the distinctive qualification of the statesman. It is no exaggeration to say that he possessed the statesmanlike temper and traits in an eminent degree. These gifts he dedicated to the promotion of the Jewish cause in America. With a singleness of purpose, a tenacity and persistence rarely matched and with a degree of self-sacrifice and self-denial of which few were aware, he gave himself as with a holy consecration to the service of his people, from youth unto death. He breathed the atmosphere of a good Jewish home, with its sweet and sterling influences in character-building. He passed his college days in the classic halls of the University of Virginia, where he not only made a rare record for scholarship, but also absorbed those lofty aspirations which Thomas Jefferson had bequeathed to that noble institution, the fond creation of his old age. Mr. Levi entered into the quickened life of the New South as a practicing attorney and shared in the activities of those days which revealed the giant powers of the great State of Texas. He soon became president of the congregation in Galveston, though the youngest man in the United States to hold such an office. At this time he plunged into the controversies between the Orthodox and Reform Rabbis by addressing to them an open letter on the question, "What is Judaism?" By some, his interference was resented and he was lightly dismissed as a "Rabbi hater." However, his inquiries forced recognition as those of a sincere and earnest-minded man and they helped by the responses elicited, to define the standpoint of both sides more clearly and thus to give the people definite ground on which to stand.

During the twenty-one years at the South, he gave much time,

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thought and energy to Jewish affairs. The Independent Order of Bnai Brith in the Southern or Seventh District became a force of unwonted zeal and aggressiveness. Mr. Levi and a number of other brave and gifted spirits put new life into the old Order. The splendid institutions in New Orleans were the tangible result. Furthermore, the uplift of a deeper, moral intellectual and religious purpose came by way of the lodges into all the cities and towns of the district. As the Rabbi of the excellent community in Mobile, I had an active share in the enthusiasm of that era and section. Mr. Levi was the idol of the Jews of the whole Southland. No public function was satisfactory without his presence. He was robed with dignity and power. His was a masterly gift of eloquence. He fulfilled Emerson's dictum: "There is no true eloquence unless there is a man behind the speech." His honesty and high purpose were always transparent. In debate the keen blade of intellect was set firmly in the strong handle of exact logic and with herculean blows he hewed close to the clear line of truth. Withal, there was a genial humor, fervid imagination and telling repartee in his pronouncements. He never indulged in the screeching "spread-eagleism" of the proverbial lodge orator. He was too high-minded to resort to the tricks of the politician or to descend to the low level of personal invective and bullying. He was singularly free from the weakness which craves honors. He hungered for no applause which culminated in empty vain-glory. The influence he commanded was directed unfailingly to every noble cause which enlisted his advocacy.

Is there any wonder that such a man was destined to make his way out of the limitations that beset him in the remote borderlands of the South and brought him to the great metropolis of New York and to a position of national, yea, of international leadership? He deplored the weakness of the disorganized community of American Israel and realized that the strength of concentrated and united effort alone would enable our people to utilize their oportunities and privileges in order to accomplish their great destiny in this land.

The B'nai B'rith, under the direction of Julius Bien, Simon Wolf and others, had spread into all sections of the country and had become active in Germany, Austria, Roumania, Egypt and Palestine. He saw in this vast organization the practical working machinery for the achievement of large plans. He labored strenuously and successfully to redeem it from a mere insurance and beneficiary organization and to restore it as an agency to serve the historic purposes of American Judaism.

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When our men of "light and leading" came together to take counsel as to what was to be done for the hordes of exiles from Russia and Roumania swarming to our shores, he proffered the only feasible plan for regulating the movements of this vast migration, by placing at their disposal the machinery of the I. O. B. B. for scattering and settling the people in all parts of the land. Out of this proffer grew the work of the Removal Bureau, which is lifting the pressure of congestion in New York by sending out thousands every year and creating on all sides nuclei for attracting still other thousands to happy homes in the future.

When the National Conference of Jewish Charities revealed the startling conditions of overcrowding in our orphan asylums and the painful fact that in increasing numbers the homeless children were going down into wanton neglect and disgrace, he again put into operation the machinery of the I. O. B. B. to find for every homeless Jewish child, a childless Jewish home, where it might receive proper shelter and training.

Four years ago when Roumania enacted the barbaric laws which debarred Jews from avocations on which their very existence depended and sent them in swarms into this country, it was largely through his efforts that the I. O. B. B. brought pressure to bear to halt the nameless cruelty and evoked the famous "Roumanian Note" addressed by Secretary Hay to the European Powers, signatory to the Berlin treaty.

It was only last June that Mr. Levi, at the head of the Committee of the I. O. B. B., presented to President Roosevelt the famous petition to Russia in the matter of the Kishineff massacres, which marked a forward step in the attitude of our government in its open advocacy of the downtrodden and oppressed of humanity.

In all these and in countless other good works of philanthropy, education and religion, into which he threw his life's force, Mr. Levi was not actuated merely by the prompting to serve the Jew. He was a patriot, an ardent devotee of the ideals of true Americanism. He was a splendid type of the finest development of the American Jewish gentleman. The lofty principles which rang through his masterful oration on "Thomas Jefferson," delivered before the First Summer Assembly of the Jewish Chautauqua Society in 1897, were exemplified in his every public action.

He stood forth as the chief commander of great hosts, bearing bravely the very brunt of the battle. And now, alas! a shaft from the

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Unseen Hand of Death has suddenly laid him low. We are stunned, bewildered, crushed! Just when he had succeeded in bringing the organization over which he presided into such effective service, as he had so long planned, the word of command is hushed on his lips and the directing hand falls nerveless in Death. But forty-eight years of age, with the best promise of high fulfilment beckoning him onward he had been summoned to his place in the conclave On High.

Our hearts bleed with those, who in the circle of his home and nearer friends are called to speak the difficult words of pious submission. But even through our tears, turned to crystal as they fall by the cold wintry blasts, we see the prismatic beauty of his full rounded career. His name, as time passes on, will shine forth ever brighter on the annals of American Jewish History which he helped to make. The force of his simple, earnest life will sustain us and his example be as inspiring music to such sweet words as these:

"Be noble and the nobleness that lies
In other men, sleeping, but never dead
Will rise in majesty to meet thine own."

BY LOUIS MARSHALL

"In the untimely death of Leo N. Levi the Jewish people of the entire world have sustained a grievous loss. From his earliest manhood he was an enthusiastic, earnest and devoted champion of their cause. With the passing of years the exuberance of youth developed into maturity of judgment, and he became distinguished for the wisdom, care and conservatism of his conclusions, the strength, vigor and intensity of his intellect and his steadfastness of purpose. When he was stricken he stood among the leaders of his race, and gave abundant promise of continued growth and increased usefulness.

"His was a life of constant struggle and activity. A member of the Texas bar at the age of twenty, he attained the first rank in the profession of his State, which included men of national repute. He was an eloquent and successful advocate, a wise counsellor and a careful student. He was popular with the Judges, beloved by his professional brethren, and universally respected by the community in which he was known by all. He interested himself in public questions, in communal affairs, and particularly in religious work. He was unselfish and untiring in his devotion to any cause that he advo-

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cated, and by common consent was regarded as a dominant force in any public movement which he favored.

"Having reached a position of so exalted a character in the great State in which he had spent his youth and early manhood, he became ambitious to extend the field of his activities, and a little over four years ago came to the City of New York, a comparative stranger. The wisdom of his judgment was vindicated by the brilliant results which followed. In that short time he established himself in his profession, gained the respect and confidence of the judiciary, and made warm friendships among the leaders of the New York bar. He was rapidly repeating in this large community the professional success which he had gained in the narrower field in which he had labored.

"But it was as a communal worker, as a philanthropic and thoughtful leader of his race, that he achieved his most remarkable successes. As the President of the great Order B'nai B'rith, which just prior to his designation had lost much of its pristine vitality, he revivified that important organization and converted it into a tremendous force for the accomplishment of good. With the eye of a constructive statesman he recognized the utility of such a body in carrying out wide-reaching policies. He succeeded in impressing his theories upon his associates. Instantly the wisdom of this course became manifest. The Order became a valuable adjunct in the work of finding homes for the newly arrived Jewish immigrants in communities of the South and West in which opportunities for development were presented. When the civilized world was horrified at the atrocities of Kishineff he saw at a glance how, through the intervention of American public opinion, the repetition of such horrors could be checked, if not prevented.

"Although endowed with the gift of oratory, he did not permit himself to be carried away by his own eloquence. Temperance of thought and expression was one of his prime characteristics. His tendency was ever toward conservatism. He abhorred sensation, and never permitted himself to indulge in exaggerations or extravagant utterances. Those who had occasion to confer with him on the subjects to which he had devoted himself, and who knew that he was a man of enthusiasm, marvelled at this power of repression. It indicated, however, that this was a well poised, carefully balanced mind; that he was an honest thinker and an eager searcher for truth and justice. A warm and sympathetic heart beat in his manly breast. He not only declared, but sincerely felt, that the most wretched and un-

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fortunate member of his race was his brother, and whenever a call was made upon him to act, whenever an occasion was presented for doing good, he did not hesitate nor count the cost, but struggled with the problem with untiring energy, indomitable will and undeviating courage, to advance the cause of the persecuted and oppressed.

"He possessed a saving sense of humor, with which he was wont to emphasize and illustrate his meaning. His view of men and things was that of an optimist. He had an abiding faith in humanity. His manner was warm, cheerful and magnetic. He inspired confidence. He loved and was beloved.

"He was not merely a race Jew, but he was likewise a Jew by religion; not merely from consideration of sentiment, but out of earnest and sincere conviction. He was affiliated with the various movements which related to the spiritual elevation of his people. But a few months ago he presided at a meeting for the object of interesting the community in the Jewish Theological Seminary of America, in whose work he took a lively interest. He was a devout member of the congregation of Temple Emanu-El, and of the various organizations formed for the religious instruction of the young.

"It is a statement tempered with moderation to say that there was nothing which concerned the Jewish people in their relations to the world, and in their spiritual, religious and philanthropic interests, that did not appeal to him and which did not elicit a response that was immediate, unselfish and beneficent."

Biography of Leo N. Levi

Leo N. Levi was born on September 15, 1856, in Victoria, Tex. His father, Abraham Levi, died last year at the age of eighty years. He studied law at the University of Virginia, graduated before his majority, and a special statute enabled him to practice in Texas before reaching his majority in view of the great talent that he displayed. While in Galveston, Tex., Mr. Levi was identified with the Order B'nai B'rith, serving as President of the District, its life—this being the banner district of the Order for activity—being due largely to his energy. He was also President of the Jewish Congregation in that city. He was, for a time, Judge of the Court of Appeals of the Order. In 1900, when Mr. Julius Bien, head of the Order from

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its founding, over half a century, resigned and became Chancellor of the foreign lodges, Mr. Leo N. Levi was selected as his successor, and he labored with great interest to get the Order out of the depths into which it had fallen because of the Endowment feature, now happily eliminated. His latest achievement was the establishment of headquarters of the Order on the lower East Side of New York. It was his aim to make of the Order an international Jewish organization, with Jewish brotherhood as its basis. He co-operated cordially with the Industrial Removal work, and through him the Order has taken an important part therein.

Mr. Levi came prominently before the Jewish people of the United States through an open letter addressed to the Rabbis in America, published in THE MENORAH in July, 1887, entitled "Tell Us What Is Judaism?" He there propounded a series of questions directed practically to each individual rabbi, with the result that for a long time thereafter the Jewish press and the Jewish pulpit teemed with the subject.

Mr. Levi was a man of sterling character, of clear intellect and of a winning personality. He was a fluent writer, a fine orator and a genial companion. A widow and six children survive him.

THE FUNERAL

The funeral took place on Friday, January 15, at Temple Emanu-El, New York. The service was simple but very impressive. There was a large congregation, comprising all sections of the community.

Rev. Dr. M. H. Harris delivered a touching prayer, expressing the sorrow felt at the death of Leo N. Levi and comforting the stricken wife and children. The sermon was preached by the Rev. Dr. J. Silverman.

On behalf of the Order, the Hon. Simon Wolf delivered an panegyric on the late President. The eulogy pronounced by Mr. Wolf was very pathetic and deeply touched those present.

At the Salem Fields Cemetery, where the interment took place, Jacob B. Klein, President of District No. 1, recited the B'nai B'rith office for the dead and delivered an eloquent address. Rabbi Silverman delivered a prayer and the Rev. J. Seff, in the name of the Down Town lodges and the immigrants, whose welfare Leo N. Levi had had at heart, paid an eloquent tribute to the deceased.

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MEMORIAL SERVICES.

GALVESTON, TEXAS

On January 21 a memorial service was held at Temple B'nai Israel, Galveston, Tex., under the auspices of Zacharias Frankel Lodge No. 242, Independent Order of B'nai B'rith, and Congregation B'nai Israel. The opening prayer was delivered by Rev. Dr. Henry Barnstein, of Houston. The address of Rabbi Henry Cohen was delivered with much feeling. He referred to the first meeting with Mr. Leo N. Levi, sixteen years ago, when he was first called to this congregation, and how from their first meeting he had recognized Mr. Levi as a leader among men. The speaker dwelt at length upon Mr. Levi's devotion to the cause of Judaism, and his love for its teachings. Most complimentary terms were devoted to a discussion of the dead man's work in behalf of the Independent Order of B'nai B'rith, and how he made that organization rise to its present high rank, mentioning particularly his efforts for the good of the downtrodden members of his race in other lands. Dr. Cohen said that while the man is dead, the results of his labors would live forever. The resolutions of Zacharias Frankel Lodge of the B'nai B'rith and the Congregation B'nai Israel were read by Mr. H. B. Meyer. These resolutions extolled the virtues of Mr. Levi in glowing terms.

Hon. M. E. Kleberg discussed the character of Mr. Levi as a man and as a lawyer. Judge Kleberg had known Mr. Levi from early boyhood, and no one knew the man better than he. The speaker paid a high tribute to the manly character of his dead friend and to his high standard of living. He spoke of his power as an orator, and his wonderful ability along professional lines. Mr. Levi was a hard fighter for the interests of his client, but would never descend to the level of a trickster to gain a point. He loved his profession dearly, and was indeed a credit to it. "Author, citizen, jurist, friend, he has gone from us forever," said Judge Kleberg in closing. "In civic life we can only preserve his memory and hold up his character and his career as worthy of emulation by all the people of our land. As a humble tribute to his memory, I place this epitaph upon his tomb: 'God Bless Him.'"

MONTGOMERY, ALA.

A memorial service was held at Temple Beth Or. Rabbi A. J. Messing delivered the eulogy. He said in part:

"Unlike some Jewish lawyers, Leo N. Levi was conscious of his

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Judaism. This, I think, was his chief characteristic. If he was a Jew, Judaism was for him a solemn responsibility, a sublime duty. In his contact with men and the world he never minimized the obligations that were his by the accident of birth from Jewish mother, nor by yearning for the 'flesh-pots of Egypt' did he seek to indicate that he regarded the accident a misfortune. Whenever and wherever an anti-Semitic attack was made he was the first to repel it, feeling that the insult of one was the insult of all and that in the danger of one all were exposed to danger.

"But our sainted dead was not only the champion of the down-trodden without, he was their friend and helper within. It was he and he alone who destroyed the infamous traffic in girls, which had become a hideous cancer upon the "East Side" district of the city of New York. It was he, and he alone, who stood single-handed against a strongly banded union of miscreants, diabolical in their cleverness. It was he who exposed their villainy and who vouchsafed to the unfortunate women of the Ghetto safeguards for the preservation of that pure, spotless radiant womanhood which was the only treasure that they had left in the world.

"And now Leo N. Levi is dead. The champion of Israel is no more. The voice that thrilled the multitudes with its eloquence is hushed forever. How are the mighty fallen and lost the instruments of war. At the age of forty-eight he fell asleep, where manhood's morning almost touches noon and while the shadows were still falling toward the west. He had not passed on life's rugged highway the stone that marks its highest point, but being weary for a moment he lay down by the wayside and using his burden for a pillow fell into that dreamless sleep that kisses down his eyelids still."

New Orleans

Under the auspices of District Grand Lodge No. 7 a memorial service took place on January 18 in New Orleans, La. The Hon. Joseph Hirsh, of Vicksburg, Miss., spoke in eulogy of the late Leo N. Levy. He said:

"American Judaism has truly lost its first-born. The matchless leader, the towering intellect, the man who commanded our love and admiration and our fealty—gone from this world."

Mr. Hirsh recalled the incidents of a tour of Colorado he had

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made three years ago in company with Leo N. Levi, and described in poetic language an ascent of Pike's Peak. He compared that journey to the voyage of life, begun amidst pleasing surroundings and gradually being accomplished under difficulties, until the summit is reached, and then the breath fails and oblivion and the grave are the results. But the trip to Pike's Peak did not end so tragically.

"Leo N. Levi filled the measure of the human ideal," said Mr. Hirsh. "He was matchless as an orator; irreproachable as a man of family; staunch and true as friend and citizen; and ever the true champion of the oppressed Jews. It was he who framed that incomparable document which opened the eyes of the autocrat of all the Russians to the fact that, though the Jew might be lowly in Russia, yet in America he is free and a citizen, and he has loyal and brotherly support from the people of this enlightened country. It was he who raised the cry for the betterment of the Ghetto condition. He was a leader of peace, an archangel of right; setting the example which we should ever follow for the encouragement of organized Judaism."

In conclusion, Mr. Hirsh said that he had come from his distant home to mingle his tears with those of the members of the B'nai B'rith of New Orleans in this Lodge of Sorrow at the death of the most gifted Jew that America has ever produced. His followers should resolve to wear upon their garments some suitable badge of mourning, and before the altar he established renew their pledges of fidelity to the mighty principles for which he stood like a giant in his grandeur and sublimity. He pleaded the cause of Benevolence, Brotherly Love and Harmony, linking our names as brethren with that of the universal God.

Rabbi I. L. Leucht recalled to mind the almost prophetic words spoken by Leo N. Levi at the laying of the corner-stone of the Jewish Orphans' Home, in New Orleans: "We are making history this day."

"He, too, has made history," said Dr. Leucht, "and his name will occupy a bright page in the records of the Nation and in the annals of American Judaism. He will be remembered not only for his intellect and for his eloquence, but more because of his intense Judaism. He who is to take his place must be a man like him, and be an intense Jew."

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RESOLUTIONS.

BY ZACHARIAS FRANKEL LODGE, NO. 242, I. O. B. B.

Inasmuch as God's ways are not our ways, nor are God's thoughts our thoughts, we can but bow our heads at the stroke that has fallen, and submit to the divine decree for the removal by death of Leo N. Levi from the sphere of his earthly labors. Proud of his Jewish lineage even to aggressiveness, he undertook as a young man to espouse its cause before the world. The love of his faith growing upon his deeper study thereof, he entered actively into organized Jewish work, and the I. O. B. B., the greatest Jewish organization in the world, proved the best arena for his mental prowess. From the office of Warden to the Saar of the Order, his gradations were accompanied by actual living work for the Jewish race. During his tenure of office as President of the entire organization, many momentous events calling for delicate executive ability were successfully solved, to the end that the persecuted among our brethren obtained the sympathy of the world, and were accorded justice before the bar of public opinion.

And now the mind that planned and the hand that worked are at rest. At the zenith of his life, when he could best judge the work that he accomplished and from which position he could look about him for yet better means of ameliorating the condition of his down-trodden co-religionists, the Supreme Ruler of the Universe—the Saar of all mankind—called him to the Assembly on High. For him, the light of the Menorah is extinguished, the Shepherd's Crook is laid aside and the Threefold Cord is dropped, but the Shechinah will be his light, God's merciful care his guidance, and His threefold blessing his reward

It now becomes the melancholy duty of our lodge—the scene of his early labor and inspiration and from whose fellowship he was called to the Head of the Order—to present this tribute of its appreciation to its members.

Resolved, That we profoundly sympathize with the family of our deceased brother in their inexpressible loss, and we pray for them God's own comfort and consolation.

Resolved, That a copy of these resolution be sent to the MENORAH, *American Israelite* and the *Jewish Ledger;* and

Be It Further Resolved, That a copy be spread upon our minutes and an engrossed copy be sent to the afflicted family.

RABBI HENRY COHEN,
I. LOVENBERG,
I. H. KEMBNER,
J. S. MILLER,
J. L. ULLMANN,

Galveston, Texas, January 21, 1904.

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BRITISH EAST AFRICA

AT a time when the Zionist forces are threatened with disruption over the question of the projected settlement of Jews in British East Africa, the following extracts from an article by the Right Hon. Lord Hindlip, in the "Nineteenth Century," should be of interest.

After dealing with the imperativeness of immigration into the country of white settlers as a means of bolstering up the resources of the Protectorate, Lord Hindlip proceeds:

East Africa is a country which at different altitudes will produce anything from a cocoanut to an English apple or rose, and from a patch of mealies or rice to a fine crop of wheat, oats, or barley, as a man could wish to see.

Parts of the country are eminently fitted for cattle, and parts for sheep. I should doubt whether unoccupied land equally good is to be found anywhere else at the present time.

The local market for market-dealing and for meat is very limited, but wool can be shiped to the English market, and with cold storage at Nairobi and Mombasa there is no reason why meat should not compete successfully with that of other countries.

There is,moreover, a very considerable market for potatoes in South Africa, via Durban. Several shipments have already been sent from the Nairobi district.

In addition tea, coffee, tobacco, vanilla, rubber, copra, castor and other oil-yielding seeds can be produced, as well as almost all ordinary garden produce.

The parts best suited for European settlement are between Machakos and Fort Ternan on both sides of the railway, at altitudes varying from 5,000 to 7,800 and even 9,000 feet. At these high altitudes a mile or so from the railway and the Indian coolie, the mosquito is practically unknown, and if found can with ordinary care and a little trouble be easily got rid of, and therefore the risk of fever is practically nil.

There are vast tracts of unhabitated country, water, timber, a rich soil and a railway running to the coast; all that is wanted is the settler. Why is he absent? It is not the fault of the country, it is not the fault of the settler, it is not the fault of the present Commis-

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sioner; I will leave it to those who are interested in Imperial affairs to form their own conclusions on the subject.

After dealing with the failure of the English Government to "push" the country for what it is worth, Lord Hindlip proceeds:

The official estimate for the capital required by the intending settler is £300: under existing circumstances this is probably not too much, but I doubt if many of the pioneers in other colonies had a capital of £300; it certainly is not enough if settlers, on asking what protection they might expect from native raids or petty thefts, are advised either to stop under the eye of the nearest officer, or to erect a telephone to his Boma (station), as happened not long ago. Either the authorities must protect the settler or they must allow the settler to protect himself; the latter they are too chary of doing, and the former they seem to be incapable of.

The authorities also seem to be uncertain whether to run the country as a white man's colony, or as an official game reserve for black traders and natives, a timber reserve to be looked at and a general natives' paradise. There can be no middle course, and there is only one way to make the country pay, namely, to make it a British Colony under the administration of the Colonial office and with practical men to assist the Commissioner who have had experience in colonization, and who have more sympathy with the white settler than is shown at present.

HAMMURABI'S CODE.

IN the "Nineteenth Century" appeared from the pen of Prof. Carl Lehmann an instructive article on the Code of Hammurabi (the legal code by which Hammurabi, the "wise King," instructed the Babylonians in just statutes of righteous ordinances, quite recently recovered by the French excavation at Susa) and its relation to the Law of Moses. What an important bearing as affording unmistakable proof that in the domain of law also, as in all other forms of existing consideration an important period of development must have preceded.

King Hammurabi, of Babylon, dates back to 2164 B. C. When he had united under one head the countries watered by the Euphrates Igris, these lands had already passed through centuries of political and social development. There were two heterogeneous ele-

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ments in the population, Tumerians and Semites, and the latter, strengthened by frequent aditions from without, ultimately gained the upper hand. Prof. Lehmann proceeds as follows:

In estimating the value of this unique document great stress has been laid upon its relation to the Law of Moses. Doubtless there are resemblances. The pictorial representation of Hammurabi receiving the laws from the sun-god has suggested to some commentators a comparison with Moses on Mount Sinai. "An eye for an eye and a tooth for a tooth," familiar with us from the Bible, though by no means confined to Old Testament law, is also to be found in Hammurabi's code, and probably existed in the older regulations which he had to hand. "If any one destroys another's eye, his eye is to be destroyed. If he breaks another's bone, his bone is to be broken. If he knocks out the teeth of one of his equals, his teeth are to be knocked out." Hagar's role as handmaiden and concubine by the side of the childless Sarah is indicated in Hammurabi's code and in Babylonian law. Various other parallels can be found with Biblical law and Biblical ideas of justice, while the Talmud would furnish a much richer mine for rules and customs which savor of Babylonia; this being partly due to analogous development and greatly to actual Babylonian influence.

But the importance to universal history of Hammurabi's code surely lies only in very small part in its action upon Talmudic law or in the parallels to Biblical conceptions. Rather does it chiefly lie in the commanding position which Babylonia occupied with respect to the entire trade of antiquity, so that not only the weights and measures of Babylon but also the legal ideas, customs, and rules spread over the whole of the ancient civilized world. And perhaps the Romans themselves, who, as the last heirs of universal traffic and universal empire, arranged and codified all law, owed something indirectly to Babylonia in the beginning of that exceedingly precise and important legal system which they developed. In any case they assuredly took over from foreign codes much which was actually or originally Babylonian.

In marked contrast to the Law of Israel the most striking feature is the independence of the code, as such, of religion and the priesthood. Of course there are allusions to matters relating to religion; penalties were attached to the practice of magic, and an ordeal by river water was appointed for the decision of certain cases. But here it is only a case of one crime among many crimes, of one

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form of conducting a lawsuit among many forms. Circumstances relating to worship and to the temple are also touched upon: for instance, when mention is made of these who were "dedicated to the god," the temple women, who might not marry; but that is only when it is a question of determining their family status and their rights of inheritance, otherwise the code is entirely secular in character and is arranged for the needs of civil intercourse and of statecraft.

JEWISH CHAUTAUQUA SOCIETY

As an agency for bringing into existence new life nature to answer the needs of our times, the Jewish Chautauqua Society is providing itself helpful in a manner which evokes general recognition and commendation. Since its foundation, the Society has succeeded in bringing into existence a splendid series of Course Books, covering the whole range of Jewish History and Literature, during Bible times and, for the most part, also the post-Biblical era. By the means of these Course Books, the reader is guided through the mazes of the long journeying of the Jewish people among all the nations of the globe. He comes in touch with all peoples, religions and literatures. No more fascinating story than the real story of Israel's life has ever been written.

It is a source of extreme gratification to the Educational Council to be able to announce that these Course Books are being carried forward to completion. Part 5 in the series covering post-Biblical history and literature has been completed. The Manuscript is now in the hands of the Council. It covers the period "From the Christian Reformation to the Times of Moses Mendelssohn." It includes Directions and Helps for the Reader, with Suggestions, Recommended Readings, Tests and Reviews, in accordance with the practical Chautauqua System of Education. The admirable syllabus has been painstakingly prepared by the Rev. Dr. Maurice H. Harris, A. M., Ph. D. Dr. Harris, besides being the author of that splendid series of textbooks called "The People of the Book," widely used in the Religious Schools of the country, has done yeoman's service in the special line of the Chautauqua literature, by the preparation of the two previous Course Books, of which No. 5 is the sequel.

During a number of years, Dr. Harris has been conducting an

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excellent Chautauqua Reading Circle in New York City. The Course Books he has arranged have been in use in manuscript, in the process of their creation, by that Circle. They therefore have the advantage of being thoroughly adapted to the needs of the general reader. It is the hope of the Society soon to put into print this manuscript and place it at the disposal of its readers.

The Chautauqua is making a great deal of other literature to the advantage of the Jewish people. In addition to the Course Books referred to, special lines of investigation, productive of admirable monographs, are notable results of the Seventh Summer Assembly. Many of the papers and addresses prepared specially for those gatherings, have been published widely in periodicals and newspapers. Besides those which have been preserved in the Assembly Record and in the columns of the "Menorah Magazine," there are also many which have been put into permanent book form, or issued as distinct pamphlets. Recent publications of this kind, deserving to be noticed, are the following:

"The Jewish Students in Germany," by Albert M. Friedenberg, of New York, included in a recent publication entitled "Zionist Studies," issued by the Bloch Publishing Company.

The valuable paper read by Dr. K. Kohler at the last Summer Assembly before the Department of "Applied Philanthropy" on "Jewish Charity," has been reprinted in a separate pamphlet of the "Reform Advocate" Library, Chicago.

The Jewish Agricultural and Industrial Aid Society has republished in a neat pamphlet the paper read before the Seventh Summer Assembly by Mr. David M. Bressler, Manager of the Removal Office.

The Jewish Publication Society of America, has included in its forthcoming publication entitled "The Voice of America on Kishineff," the important address delivered at the Seventh Summer Assembly by Col. John H. Weber, United States Commissioner of Immigration.

In the forthcoming volume entitled "Russia at the Bar of Humanity," by Dr. Isidore Singer, of New York, the addresses delivered at the Public Conference held at the Seventh Summer Assembly, for the consideration of the status of the Jews in Russia, will be included.

The Board of Directors of the Jewish Chautauqua have followed the broad policy of permitting a wider circulation of all its literature, through channels reaching the farthest possible constituency of read-

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ers, instead of limiting their publication merely to the Annual Report or the official magazine.

CULTIVATING THE READING HABIT

The best results of the production of the new literature, to which reference is made above, is found in the stimulus given thereby for the cultivation of intelligent, systematic and discriminating habits of reading. "Appetite grows with the eating," is the French proverb. It may well be adapted to the subject in hand. The desire for knowledge grows with the cultivation of the reading habit. Ten years ago, before the Society instituted its work, persons eager to inform themselves on Jewish History and literature, found these subjects almost inaccessible, owing to the lack of English literature and of intelligent guidance. It is gratifying therefore to note how the movement has quietly and steadily grown. These columns reveal month by month, the widespread and ever-increasing interest in the special line of reading for which the Society makes provision. There is an abounding hope conveyed in this data that the shameful ignorance which has characterized American Jewish youth, with reference to all subjects appertaining to Judaism, will slowly but surely be overcome. In each community some earnest-minded people are taking hold of these matters seriously. Wherever there are enough to work together, a Reading Circle is formed. These Circles have their changing history, depending upon local conditions, but there are enough of them continuing year after year, with ever-increasing and deepening interest and enthusiasm, to warrant all the effort made in their behalf. Individual readers scattered far and wide throughout the land are eagerly seizing upon the aid offered through the Jewish Chautauqua System of Education.

A MONTH'S RECORD OF PROPAGANDA

The active propaganda of the Jewish Chautauqua Society is unfortunately very much limited through lack of funds. The work of the Field Secretary has for some time been necessarily inoperative. Circularizing is done in a comparatively limited degree. Indeed, the growth and development of the Reading Circle department is becoming more and more spontaneous; that is to say, instead of depending on the stimulus going out from the Central Office, to arouse readers and communities, the fact is that the appeal comes from the various communities and individuals to the Central Office for help. The record of the month of December indicates a continuous and growing

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activity in this field. All sections of the United States are found in the record.

Boston, during the past month, organized on the Chautauqua plan, a Junior Section of the Council. Rabbi Charles Fleischer communicated with this office to secure the materials and Mr. Richard A. Weil, Secretary, reported the organization of the "Back Bay and Brookline Circle," from which we hope to be able to make announcement of the work undertaken and carried forward with good results.

Prof. Morris Loeb, of New York City, is in correspondence with the Chautauqua office, arranging for the introduction of Jewish educational work among the Jewish farmers of the United States. Living isolated from Jewish communities, the needs of those devoting themselves to agricultural pursuits, is manifest. Some practical help in the instruction of the children and for the guidance of the education of adults is an important desideratum in maintaining the Jewish spirit and strengthenng and upholding the Jewish idealism. We hope to be able to report progress in the near future.

From the South, the past month has brought us communications from quite a number of places. Chattanooga, Tenn., reports through Rabbi Leo Mannheimer. He declares his deep interest in the work and his desire to introduce it into the community and calls for the whole set of the Course Books, including the Hebrew.

Natchez, Miss., through Rabbi J. G. Bottigheimer, enrolls for the Hebrew courses.

Vicksburg, Miss., through Rabbi Solomon Kory, sends fifteen enrollments for the Hebrew Course Book No. 1. He also asks for a catalogue of the complete publications of the Society.

Galveston, Tex., through Rabbi Henry Cohen, reports progress in Chautauqua work. He finds the syllabus on "Jewish Characters in English Fiction" "an excellent compilation—the best of its kind published." Rabbi Cohen cites with pride the fact that his congregation contributed ten dollars annually to the Chautauqua movement from its inception. This contribution was interrupted only by the unfortunate disaster which overcame the good community of Galveston. We hope that it will soon be in the power of that congregation to resume its membership. The splendid work done in all departments under Rabbi Cohen is widely known and deeply appreciated.

San Antonio, Tex., through Rabbi Samuel Marks, enters a list of readers in the Hebrew Courses, as also in the course of "Jewish Characters in English Fiction."

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Columbus, Miss., through Rev. Joseph Herz, likewise adopts the Hebrew courses.

From far-away Seattle, Wash., Rabbi Theo. F. Joseph sends a communication expressing his great pleasure at enrolling in the membership of the Chautauqua and introducing the course in "English Fiction."

Indianapolis has secured the services of Dr. Nathan Stern, of the Hebrew Union College, to superintend the Educational Work of the Congregation. Dr. Stern enrolls thirty pupils in the Hebrew Course.

An interesting communication comes from Plymouth, Ind., from a non-Jewish source. The writer, William H. Matthew, says: "I am conducting an advanced class in the study of the Bible and religion in this city and have written Rabbi G. Deutsch, of Cincinnati, asking him for a course of readings on Jewish literature and religion. In reply, he advised me to write you for the Chautauqua syllabi. The class I have is composed of members of the M. E. Sabbath School, but they are broad-minded and desire to consider the various questions coming before them from the Jewish standpoint." This letter is one of the evidences of the attainment of the far-reaching purposes the Chautauqua set for itself, in the very beginning, namely, to meet the needs of the ever-growing number of that liberalized element of the American people, which, believing in fair play, would judge every question only after deliberate study of both sides. No one can conceive of the amount of good in removing misunderstandings and obliterating prejudices, which by the simple and effective methods of education, are bound to result.

Newark, N. J., through Rev. Dr. Jos. Leucht, commends the Hebrew Course Books and sends aditional enrolment.

Chautauqua activities in St. Louis, Mo., are quite encouraging this season. The Circle organized in connection wth the Y. M. H. A. is meeting regularly. Interesting reports come to us of the spirited programs, arranged on the basis of the Jewish Chautauqua course in English Fiction, which are carried out. In addition to this Circle, St. Louis boasts of a Chautauqua Circle of several years standing, owing directly to the efforts of Rev. Harrison. During the past month the Secretary reported an enrollment of fifteen ladies from the Council of Jewish Women and sent for fifteen copies of Course Book No. 2, in post-Biblical History and Literature, by Prof. Richard Gottheil. The topic most recently engaging the studies of this Circle is the

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Book of Ecclesiastes. Following is a list of the members of the Circle: Mrs. E. M. Schmithorst, Miss Dora Scherzer, Mrs. L. M. De Cuence, Miss Edna Friedman, Mrs. G. W. Young, Miss J. Kramer, Mrs. E. Jonas, Miss Adele Dougherty, Mrs. S. Lowenstein, Mrs. P. H. Kerrigan, Miss Mary Nichols, Miss Blodgett, Mrs. G. S. Kann, Miss A. Suppan, Mrs. A. Robi, Secretary.

Cincinnati, Ohio, through Rabbi Louis Grossman, sends in addition to one hundred and twenty enrolments in the Hebrew Course No. 1, hitherto reported, twenty-four more.

Dr. Lee K. Frankel, of New York City, is desirous of renewing his Hebrew studies, in such leisure moments as he can command, and has therefore taken up the Hebrew Courses.

CHAUTAUQUA IN THE COLLEGES

The Conferences held at the last two Summer Assemblies in reference to the Jewish students at the higher institutions of learning, has not been without its good results. Certainly some sentiment was created among the Columbia University students, who participated in the Atlantic City conferences. This sentiment, no doubt, counts for much in the support of the Society organized and conducted by Prof. Richard Gottheil among the students of that institution for the pursuit of Jewish studies during this season.

We reported last month of the efforts being made by Mrs. Bertha H. Baruch, who was the representative of Yale College at the previous mentioned conference. We are happy to be able to report the continued interest of Mr. Dudley F. Sicher, of Yale. He tells of one of the most pleasing testimonials to the value of this Society, which is afforded by the following interesting statement contained in his communication. He says: "In 1899 the post-Confirmation Society of the Temple Beth El, New York, was conducted along the lines of the Jewish Chautauqua Society. Thanks to the system and to our inspiring leader, Miss Julia Richman, the members of that club, though now scattered in many colleges and occupations, have never wholly lost interest in the work. A reunion last summer was so bracing, as well as enjoyable, that another has been planned for January 30th in New York City." On that occasion, the writer is to speak on the "Religion of the Future." He comes back to the Chautauqua headquarters for aid in finding references to guide his readings in this theme and especially seeks the course of lectures on "Fundamental Principles of Judaism," delivered by Dr. E. G. Hirsch at the last Summer Assembly.

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THE PARASITE

A Study of Russo-Jewish Life

BY EZEKIEL LEAVITT

(*Translated from the Russian*)

At six in the morning I awoke. The night had not passed away; light and darkness skirmished. A melancholy cloud covered the world, which was still a-dreaming. But in a few minutes the sky became blue and clear, the sun shone and chased the night away.

Rays of light stole into my small chamber through a window like frolickers making zigzags on the walls and lighting the map of Palestine and the portrait of Gordon, that hung on the walls of my room.

I lay in my bed half awake. Closer I wrapped the blanket around me, and sank into a reverie.

The fantasy, that knows not place nor time, carried me away to an old graveyard, where my childhood days are buried, my sweet dreams, my hopes—and I am surorunded by the neighboring corpses.

I am eight years old. I am in "cheder" under the instruction of Reb Baruch. My schoolmates and I are seated around a large oak table. The master is quiet, not a word is uttered. His shirt sleeves are rolled up to his elbows and his hairy arms, that are as thin as splinters, fill us with fearsome impressions.

Now and then he wipes his face with the "Talith Koton," whose fringes are blackened by constant dragging on the uncleaned floor.

Near the brick oven sat the Rabbi's wife feeding their only goat. "Now, my children," the Rabbi exclaims, take your gamorahs, we will repeat yesterday's lesson."

Each of us took a "gamorah." "Well," said the Rabbi to one of my classmates, "commence!"

My mate's eyes, that were black as cherries, shone; his cheeks deepened in color, and with a special tone he commenced: "Shorr shenagach es haporoh" (an ox that gored a cow). We joined him, and the "cheder" was filled with many different tones.

The "cheder" vanished, and another scene appeared before me.

I am fifteen years old. I have left the "cheder." I said my last good-bye to the sages of the Talmud. A student comes to my home

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to teach me those subjects that are necessary for those desirous of entering the fourth-year gymnasium.

"Madam," says my instructor to my mother, "you may prepare your son materially for the gymnasium, as he is fully capable of entering."

"Who knows? We are Jews, everything is forbidden to us. Every drunkard, every good-for-nothing, if he only wears a cross is fully welcome to all; but we are Jews in exile and merely tolerated in Russia," she answered.

A few weeks passed by. I took the examination. I answered all questions satisfactorily. Soon, soon, I will be a student; I will also wear a uniform, and will be like Ivan, who calls me ironically, "Jew," and who treats me with a stone occasionally. I will be as good as any of the Ivans, who laugh at me; soon I will be able to study—with these encouraging thoughts I grew stronger.

My mother's prophecy came to pass; all my plans became soap bubbles. "There is no room for your son," said the Director to my mother. "I cannot help it!" I did not understand the Director's words then. What does he mean; "there is no room." There is enough room for one hundred more, and there is not room for only one. But the fact that was strange to me when a child is fully plain to me now; still I ask: Why is there no room for Jewish children?

I lie in bed and think. My room becomes light and lighter. The sun has risen. It is time for me to rise. But how pleasant is sleep, I think. I will sleep a little longer, ten or fifteen minutes and no more. I close my eyes and dream.

"I buy old clothes!" was the cry that aroused me.

And that voice of my old acquaintance, Israel, the rag man, split my heart in twain. Methinks this voice that rings so tragic is a great protest against our social life.

Although first impressions are the strongest, still the voice of Israel makes as great an impression upon me at all times as at the first; and when I hear this agonized voice my heart breaks in fragments, and it awakens in me thoughts of the miserable condition of poor Israel, made a ragman by mankind.

I think—my soul is surrounded with darkness and my eyes overflow. Jew, exploiter!" I suddenly hear a loud voice: "Is it not enough that you cheat our brethren in the market? Must you intrude into my house?"

This voice awakened me. Quickly I arose, dressed, and walked

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into the street. The day was clear and warm, the heavens as clear as the tears of a babe; the sun smiling upon the world's countenance. Near the house where we lived people were conversing and a tumtul tuous sound filled the air. The one that raised his voice above all was Ivan Ivanowitch Durniovin, our landlord. He was red-faced and fat-bellied; his nose red and covered with pimples; his hair black and heavy. He spoke loud. His eyes glowed like blazing coals in the dark, and his mouth was filled with foam.

The pale, worn-out ragman, Israel, stood near him, shivering. In one hand he clutched old clothes and the other overshoes.

"Why do you scold?" I asked of Ivanovitch.

"Your Jew has cheated me."

"Who? Israel? He is poor, but honest," I replied.

"Who is honest? Your Jew?" exclaimed Ivan Ivanovitch, angrily. "No, you are mistaken; he is neither poor nor honest. He daily idles away his time and cheats our brethren."

"What are you saying?" I asked. "Israel buys and sells old clothes daily; he walks from house to house; in summer he stifles and in winter he freezes, and what does he earn? Only a few pennies, and that not always; often he comes home and does not bring enough bread, and he and his family hunger."

"Your defense is unnecessary. I know you Jews; you are parasites, exploiters and thieves."

"I understand," I sarcastically answered, "you must be a steady reader of the anti-Semitic papers."

"Two weeks ago there came to me that parasite, your Israel, and bought a black pair of pants, which were nearly new, and a coat for which I paid twenty-five roubles; and can you imagine how much he paid for them? Only three roubles, not more! Don't you think I justly call him parasite?"

"He did not compel you to sell it to him, did he?"

"He persuaded me; he swore upon the health of his wife and children that he could not possibly pay more for them."

"Who told you that they are worth more ?"

"Steponov told me."

"If you wish, Mr. Durniovin," spoke up Israel, who had been silent now, "I will fetch the bargain back to you, as no one cares to buy them."

"What?" exclaimed Durniovin, "did you not sell them? Steponov informed me that Ignotz Petrovich paid you ten rubles for them."

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"If you disbelieve me," answered Israel, "I will bring them to you." And Israel walked away after them.

"That thief will not return; he has escaped," was the sneering remark of Durniovin.

"He will return," I answered. "He will return!"

The heavens are blue; numberless and varishaped and tinted clouds sail along the horizon. The sun's rays come down in the form of golden threads; the air is fragrant and invigorating; the birds that inhabit the garden near our house are singing, and their melody awakens all the noble, tender feelings of the listener.

I was sad. The birds' singing aroused in me many a sorrowful thought. Israel earns his money honestly, still he is nicknamed by the drunken Ivan "parasite," "exploiter."

"Oh, Heavenly Father! Does he deserve it? Oh, Israel, Israel! how poor and forsaken thou art!"

"Are you still here"—the voice of Israel disturbed my train of thought. In his hand he clutched Durniovin's coat and trousers. "I am very tired," he said again. "I walked too rapidly. However, God is just!"

"Now, Israel" said Durniovin, walking from the house in a drunken state, "did you bring my clothes?"

"Here they are. I will thank you a thousand times if you return me the three roubles," pleaded Israel.

"What? I am not a Jew, who buys and sells rags."

"Do you know, Mr. Durniovin, I will call Steponov, it may be he will pay more for your goods."

"No, no! I do not want that," screeched Durniovin, "I do not want to have anything to do with you. Get thee hence!"

"I see," I said to Durniovin, "that you made up the story about Steponov, as other false accusations are created by other Ivans like you, against the Jews."

"All of you are impudent and parasites," screamed Ivan Ivanovich, angrily. "You eat our bread and drink our blood; for every Passover Feast you slay Christian children and dip your unleavened bread into our blood. You are leeches, parasites and robbers!"

Ivan Ivanovich walked away, cursing every Jew.

"Why are you unhappy, my friend?" I inquired of Israel after Ivan left us.

"I am unhappy because my wife is sick, the children have no food and I have not earned one penny to-day; and then to hear all these Ivans curse our people."

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"Have hope, my friend," I cheered Israel; "We had Pharaoh, Haman, Spanish Inquisitors and many more like these! We are rid of them; we may be sure that from the present Pharaohs and Hamans we shall also be freed and we'll add to our list of holidays new Purims and Passovers."

"I hope so, too," and this was followed by a fervent prayer from Israel's heart, as he lifted his eyes to heaven: "But when will the good time come? When?"

DEATH OF KARL EMIL FRANZOS

Across the ocean the news was flashed that Karl Emil Franzos, novelist and dramatist, is dead. On January 28, in the City of Berlin, Germany, he breathed his last at the age of fifty-six, having been born on October 25, 1848.

Karl Emil Franzos was one of the best known among Jewish writers and his "Jews of Baranow" will live as a striking picture of the lot of our co-religionists in Galicia.

When only twenty-one years of age he already showed his powers as a writer. He received his education in Czernovitz, and while a student there edited and published the "Czernovitzer Buchblaetter." In 1871 he graduated, having continued his studies in Gratz and Vienna.

From 1872 to 1877 Franzos travelled, and on his return to Vienna in the latter year he assumed the editorship of the "Neue Illustrirte Zeitung." In 1887 he founded, in Berlin, where he had taken up his residence, the semi-monthly journal, "Deutsch Dichtung," which has attained high rank among publications of that kind.

Among his best known works are "Die Juden von Baranow," already referred to, "Moschke und Parma," the story of a Jewish soldier; "Jehudith Trachtenberg," "Tragische Novellen," "Ein Kampf fuer Recht," "Aus Halb Asien," "Von Don zur Donau."

Karl Emil Franzos was one of the best of the Jewish Ghetto writers. Brought up amidst strong Jewish surroundings, Franzos always remained true to his people. His stories and sketches of Jewish life are full of love for his brethren, and he gave evidence of that regard for his co-religionists which other Jewish novelists might well emulate.

He revealed to us the faults of the Galician Jews, but never in a way that might give offense.

The world is the poorer for his early death and Jews all the world over will mourn Karl Emil Franzos, the Ghetto writer.

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CHILDREN OF MEN*

BY BRUNO LESSING

GEORGE HENRY LEWES once remarked that German authors could never be got to write a mere pamphlete—it wasn't long enoug for them. It was as much as they could do to condense their literary material into three or four volumes. If brevity is the soul of wit, it is also the essence of clear expression and certainly of a dramatlc power of presentation. It is in the qualities of brief and dramatic conciseness, sometimes almost painful in its intensity, that this volume of short stories, entitled "Children of Men" excels. The scenes are laid, almost without exception, among the immigrant Jews of the East Side—the Hester and Houston streets of New York—but there runs through the upper strata of squalor and sordidness, inevitable in a characterization of this kind, a wonderful penetration into the undercurrents of primeval emotion and deep religious sentiment.

It is difficult in a volume of stories, each of which is a gem in itself, to select for special commendation any particular one, yet, as shewing the characteristic traits of the author, one or two perhaps stand out more prominently than the rest.

If you wish to see how the author can imbue the commonplace with the glamor of the picturesque and romantic, read "A Yiddish Idyll"—only a storyette of four pages, but bringing into the poetic atmosphere of the sweatshop, the aroma and fragrance of love and the subtle intercommunication of kindred souls. "Die Liebe is eine alte Geschichte"—ever old, yet ever new, nor can its music be deafened or deadened out of existence by the interminable whirring of the sweater's machines. But let Mr. Lessing tell his own tale:

"You see, Sarah's eyes were brown and Erzik's were blue, and they sat side by side in the sweatshop, where the sewing machines whirred and buzzed and droned and hummed. And side by side they had sat for almost a year, speaking hardly a dozen words a day, for they are silent people those Eastern Jews, and each time that Sarah looked up she could see that Erzik's eyes were blue, she saw a light within that brought the blood to her cheeks and filled her with a strange joy and a resolve not to look up again.

"And Erzik, wondering at the gladness in her heart, would smile, whereat the sweater would frown, and the machines would whirr and buzz and drone and hum more briskly."

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* McClure, Phillips & Co.

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And while these two are enthralled by the passion of their mutual love, with one subtle touch the writer brings in the third participant in this silent drama, who, as she watches elude her day by day the happiness that might have suffused her own life, hungers and wearies and gradually pines away until she fades away out of life and resistance.

For artistic self-restraint and dramatic effectiveness, it would be difficult to match this admirable short story.

But the writer deals also with themes of graver moment. The clash of the old and the new, the subtle influences of assimilation and environment, the struggle to remain faithful amid the distracting demands of American civilization—in short, all the problems that face the newly-arrived, newly-enfranchised immigrant—such are a few of the items with which the author attempts boldly to grapple. But his heart and sympathies are clearly deposited among the faithful, and everywhere the burden of his song is renunciation, self-sacrifice and self-surrender for the ideal, reverence for the religious sentiment instilled and perpetuated through the centuries.

Take the touching story entitled "A Daughter of Israel." The theme is not new; it has been handled before in masterly fashion in the tragic love-episode of Hannah and David Brandon in Zanquill's "Children of the Ghetto." Here it is a young Christian missionary who loves the daughter of a Rabbi and she him. But the father is inexorable and threatens in the event of filial disobedience the extreme penalty of the law—Excommunication from the house of Israel.

The Day of Atonement arrives on which the ban is to be publicly pronounced, and the daughter is present to hear her fate. But the Preacher instead of launching into a whirlwind of denunciation, begins instead to relate the story of Israel's martyrdom.

In a voice that vibrated with intense emotion he recited that world tragedy of Israel's downfall, her shame, her sufferings brought the slow centuries. The sorrow of it filled Bertha's heart. She was following every word, every question as if the recital fascinated her. It is a sad story; there is none other like it in the world. Bertha felt the pain of it all in her own heart. And then she told how, through it all, Israel remained steadfast. How, under the last, at the point of the knife, in the flames of the stake, Israel remained steadfast. . . . And he told of the peatones, the stars of Israel, who had chosen death rather than renounce their faith, who had preferred ignominy, privation, and torture before they would prove untrue to their God.

"He is our fathers' God!" he cried. Is there a daughter of Israel who would not exalt him?"

There was a moment of breathless silence. Then arose a piercing cry from the gallery. Bertha had sprung to her feet.

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"I will be true," she cried. "I will be steadfast! He is my fathers' God and I will exalt him!"

Could the magnetic power of our racial and historic heritage be more effectively portrayed?

We could enlarge on the merits of this remarkable little work but we have already at too great length encroached on the author's preserves. This is essentially a book to go back upon, to hearten and encourge, when doubts begin to assail us as to the possibilities of an ever growing producing Jewish immigration—a book to be disseminated by Jews among their Christian-neighbor folk for a better understanding and a heartier appreciation of the sturdy and romantic qualities that lurk and conceal themselves beneath an uninviting and often repellent exterior.

REVIEW OF THE JEWISH WORLD

THE IMMIGRATION QUESTION

At the opening monthly conferference of the Charity Organization on Tuesday, Jan. 19 in New York, Mr. Frank H. Ainsworth, President of the New York Immigration Restriction League said some very harsh things of the Jewish immigrants to this country. Dr. Lee K. Frankel, the Manager of the United Hebrew Charities, who was present, entered a spirited defense in behalf of those of his co-religionists desirous of setling on these shores. Dr. Frankel charged Mr. Ainsworth with misquoting and a lack of information.

After citing some figures as to the country by the immigrants, giving eight dollars for every Jewish immigrant, Mr. Ainsworth said:

"That the Hebrew is physically a menace to New York is indicated by the great increase in tuberculosis since the Hebrew immigration assumed large proportions. According to Dr. Frankel's annual report, there were only two per cent. of tubercular cases among those applying for aid in 1895. In 1899, the proportion has risen to three per cent. and in 1902 to 4.8 per cent. It is granted that the Hebrew is physically inferior to all the other peoples in New York, by reason of his small stature and narrow chest. Trachoma, of which there are now forty thousand cases in Brooklyn and Manhattan, was practically unknown here five years ago.

"The statement has been made lately that there are in New York twenty hospitals with a deficit of $450,000. At an East side institution, out of 2,600 1,400 were Russians and 300 Americans.

"I think the time has come to take steps," he said in conclusion, "particularly in this city, to restrict an immigration which leads to results of this kind; we have the right to insist that people who come here shall at least be physically capable, so that they do not become a charge on the States within one or two years."

As soon as the topic was thrown

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open for discussion, Dr. Frankel rose, He said:

"Mr. Ainsworth has, this morning, given me points on how to quote two or three lnes, separate from their context and make them appear to prove the very opposite of what they do prove. I do not believe in figures, but there are some figures I should like to read to Mr. Ainsworth. Out of eight hundred thousand immigrants who were admitted to this country last year, how many do you think were sent back as becoming public charges? Only five hundred and seventy-seven. So far from immigration being a menace, we ought to welcome an immigration which could make so small a return of undesirables possible. Instead of being lax in giving aliens the benefit of its institutions, New York city carries its regulations against them so far that I have known the Department of Charities to return to the immigration authorities persons who applied to it for the cure of simple disease, on the score that are not citizens of the country.

"It is not a question whether an immigrant cimes here with money. My father came here with ninety-five cents. A man may come here with a $1.000 and yet not be desirable. As to the prevalence of tuberculosis in this city, it is due to the conditions existing here, not to the infection of Hebrew immigrants. Read the reports of the tenement house inspectors from 1860, if you imagine New York was such a healthy and virtuous place before the immigrants came here. The proportion of tubercular cases among immigrants, even among the Jews on the East Side, is smaller than in Fifth Avenue."

Congregation Beth Jehuda of Brooklyn have aquired the Bedford Avenue Baptist Church, the members of which has disbanded. The building is being adopted to the purpose of a synagogue and will be ready on April 1. The price paid was $15,000.

Representative H M. Goldfogle of New York has introduced the following resolution into the House of Representatives, asking the President to take steps to secure fair treatment of American Jews by the Russian Government.

"Resolved, That it is the sense of the people of the United States that uniform treatment and protection should be accorded to every American citizen, regardless of race, or creed, when traveling,or sojourning, abroad, and that every earnest effort should be made by the executive department of this Government to secure from the Imperial Government of Russia such uniformity of treatment and protection, and especially in the recognition and honoring of the passports held by our citizens, to the end that there be no discrimination made by the Government of Russia between American citizens on the ground of their religious belief or faith.

"And the President of the United States is hereby respectfully requested to take such steps, and cause such diplomatic negotiations to be set on foot as may tend to secure, through means of treaty or otherwise, the honoring and uniform recognition by the Russian Government and its authorities of American passports, irrespective of the religious faith, or the denomination of their holders, to the end that every law abiding citizen provided with a passport duly issued by this Government shall, regardless of what may be his race, creed or religious faith, have freedom of trave-

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ling and sojourning in territory of Russia subject to such provisions in any treaty between the United States and Russia as are not inconsistent with the spirit and intent of this resolution.

The Jewish community of Washington, D. C., has suffered a severe loss by the demise of one of its oldest members, Mr. Lewis Abraham.

Mr. Abraham was born in London, England, April 4, 1824. He came to this country when sixteen years of age and settled in Cincinnati, Ohio. In 1854 he went to California, remaining there a few years, and then returned to Cincinnati. In 1869 he came to Washington, where he had since resided.

He was a member of Dawson Lodge, F. A. A. M., and Capital Lodge, No. 147, O. K. S. B., and Jerusalem Lodge I. O. B. B., of Cincinati. He was a director of the Industrial Home School of Washington, and for twenty-one years Vice-President of the Perpetual Building Association.

Michel Levi Rodkinson, the oldest of the Russian "maskilim" in New York, Hebrew journalist, editor and translator of the Talmud, died of pneumonia on Wednesday, January 6, at his home, 1117 Simpson Street, the Bronx, in his seventy second year. The deceased whose real name was Frumkin, his brother being Rabbi Israel Frumkin, the well-known editor of the Habazeleth, published in Jerusalem, was born in Dubrovne, Government of Mohileff, Russia.

From his native land he drifted to Germany and issued in Konigsberg the Hebrew weekly, "The Voice," and latter a Yiddish paper. In 1888 he came to this country and endeavored to resuscitate his papers, but his effort in that direction proved fruitless.

Dr. Rodkinson was best known for his translation into English of the Talmud which, however, is not complete. He only recently published a history of the Talmud.

He is survived by two sons, one a lawyer and the other a journalist, and a daughter of a former marriage and a wife and three children, he having married again three years ago.

The beautiful new stone temple of Minneapolis, Minn. Congregation, Shaare Tov, was dedicated recently in the presence of a large congregation.

Through the generosity of Mr. Jacob H. Schiff, who recently presented o the Machzikei Talmud Torah on the lower East Side twenty-five thousand dollars, the work of the school will be extended, and as a first step in that direction a branch is to be opened north of Houston Street, New York City.

At the regular meeting of the Directors of the Seminary was held last month. A letter was read from Judge Sulzberger, who was not able to be present, conveying his gift of a Library in the following terms:

January 20th, 1904.

To Dr. Cyrus Adler,
Presid-nt Board of Directors,
Jewish Theological Seminary of America.

My Dear Sir,

I hereby give to the Seminary a collection of about seventy five hundred (7500) Hebrew and Jewish printed books and about seven hundred and fifty (750) Hebrew Manuscripts, all of which I have lately caused to be placed in your building.

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They fairly represent the various branches of Jewish learning.

I have added thereto a number of objects used in the various rites and ceremonies, to serve as a suggestion for the establishment of a Jewish museum in connection with the Library.

My hope is that the Seminary may become the centre for original work in the science of Judaism, to which end the acquisition of a great library, is indispensable. We and our successors must labor many years to build up such a library, but I believe that a good foundation for it has now been laid.

Convinced that restrictions upon learned bodies hamper their usefulness I make this gift without other condition than that the books shall be used in perpetuity by the Seminary and such others, without distinction of privilege, hoping that its action may always be governed by a generous desire for the advancement of learning.

I make two requests:

1st That my book-plate shall always be in each book, being renewed whenever necessary and

2nd That at some future time, I or my legal representatives, may be allowed to place in the library, in a separate case, the Hebrew books now in my possession, which formerly belonged to my grandfather and my father Their number will probably not exceed two hundred (200).

I desire also that as soon as a list of the books and MSS can be prepared by the Librarian, a copy thereof may be appended to this letter as a part hereof.

I have the honor to be

Very truly yours,

[Signed] MAYER SULZBERGER.

It was voted to accept Judge Sulzberger's munificent gift with thanks, subject to the conditions and requests in his letter, and the President of the Board was requested to express to him the grateful recognition ot the Board. A standing Committee on the Library was appointed consisting of Professor Schechter, Judge Sulzberger, Mr. Philip S. Henry, Mr. Felix M. Warburg, and Doctor Cyrus Adler.

Mr. Marshall reported on behalf of the Executive Committee that the second instalment of the Endowment Fund was fully paid. It was announced that an oil painting of the historian Heinrich Graetz, painted by Solomon J. Solomon, R. A., of London, had been presented to the Seminary by Mr. Louis Marshall.

DR. THEODORE HERZL RECEIVED BY ITALIAN KING AND THE POPE.

A despatch to the *Jewish Daily News*, of this city, from its London correspondent, states that Dr. Theodore Herzl, the leader of the Zionist movement, has been received in audience by the King of Italy, Pope Pius X, and the Foreign Minister of Italy.

Important matters relating to the Zionist Movement were discussed. Great value is attached to this visit of Dr. Herzl to Rome, as the King has expressed himself favorably to the movement of acquiring Palestine for the Jewish people.

There are quite a number of Zionist organizations in Italy and at the last Zionist Congress a large delegation of of Italian Zionists were present.

RESTRICTING IMMIGRATION TO ENGLAND.

The fear that a bill restricting alien immigration would be introduced into the British House of Commons has been realized. The constant agitation by those opposed to the continued opening of England's doors to the refugees from oppression has had its desired effect upon Premier Balfour

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and his cabinet, and in the speech from the throne, read by King Edward at the opening of Parliament on Feb. 2d, legislation in the direction of restricting immigration was promised during the session.

The news is corroborated by Mr. I. L. Dalidansky, the London correspondent of the *Jewish Daily News*, who supplements the meagre information of the Associated Press, by cabling that immigrants to England would have to produce a passport, be in possession of a certain sum of money and undergo an educational test.

There is no doubt that this measure, which is chiefly directed against Jewish immigrants, will be fought inch by inch by the Jewish members of Parliament, one of whom, however, Sir Henry S. Samuels, is fully in accord with the proposed restriction of immigration and has even appeared on the platforms of the British Brothers' League and spoken in favor of a restrictive law.

Expulsion of Moscow Jews

The position of the Jews in Moscow, says the London *Times* correspondent in that city, under date of February 2, has been particularly difficult during the past year.

After the expulsion in 1891 30,000 Jewish workingmen and artisans, with Jews who were members of the First Guild of merchants and who are academically educated were allowed to remain.

Recently the Governor of the city ordered strict inquiries in regard to the domiciliary rights of these persons, and on the discovery of the slightest flaw expulsion follows. A number of families whose grandfathers during the fifties obtained the hereditary freedom of the city have suddenly been expelled. It came to light that persons by whom the freedom was obtained had paid taxes as members of the First Guild, for eight years only. According to a recent law the freedom of the city is not granted unless such taxes have been paid for ten years

This law has been applied to dead Jews, and on the strength of it their descendants have been forced to leave Moscow.

The police are carrying out the task imposed upon them with great zeal, and are searching Jewish houses at all hours of the day and night.

Those Jews having means are taken to the railway station and compelled to buy tickets to the first station within the Pale. The poor are forwarded to the Pale par etape, often in company with criminals.

In Vinkovce, an anti-Jewish riot took place as a result of an anti-Semitic speech delivered by Dr. Pranetovits, who combines anti-Jewish baiting with his law business.

Mr. Lewis Cohen has been re-elected Mayor of Adelaide, Australia. He represents that city in the Parliament of South Australia.

The Neuzeit, the oldest Jewish journal in Vienna, Australia, has ceased to exist. It was founded forty years ago by Simon Szanto, and on his death the editorship was taken over by Adolf Jellineck.

Baroness James de Rothschild (sister of Lady Rothschild) has endowed the Bibliotheque Nationale Paris, France, with what has been described as a genuine treasure, namely, manuscripts and autographs, in their

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teen volumes, of the work of that famous old-time chronicler, the Seigneur and Abbe Pierre de Bourdeille, or Brantome. The manuscripts contain different settings of the "Vie des Grands Capitaines," "Discours sur les Colonels," "Rodomontades," "Serments Espagnols," and some parts of "Les Dames Galantes." The manuscripts were never available to modern publishers of Brantome, who generally used the text of the old editions. The national Library already possessed the second setting, or version, of the "Vie des Grands Capitaines," and nine other versions of Brantome's works. The collection of manuscripts is now nearly complete, thanks to the Baroness de Rothschild.

By royal decree Mr. A. A. de Pinto, of the Hague, Holland, has been appointed Vice-President of the High Court of Judicature. Mr. de Pinto, who was born on october 24th, 1828, took his degree in Law at the Leyden University in 1852, after which he started practice as a lawer in the Hague. He was a founder of the Union of Dutch Jurists, of which he was President for several years. He also took a prominent part in scientific congresses, and attracted the attention of the Gove nment by his work on the criminal law of Netherlands India. He successively held several legal posts under the Crown, and, in 1878, was appointed a member of the High Court. On the completion of twenty-five years' service, Mr. de Pinto was appointed Commander of the Netherlands Lion.

The Academy of Sciences in Paris has awarded a prize to Professor Dr. Eugen Goldstein, of the Royal Observatory in Berlin, for his investigations in physics.

City Councillor Glaser has been elected a member of the Brunswick Diet. He is first deputy in the Grand Duchy.

Herr Heymann Cohn, of Dessau, has received from the Duke of Anhalt the insignia of Knight of the Albert House Order for services for twenty-eight years as President of the City Orphan Committee.

A Roumanian Minister of the Interior, M. Lascar, is about to introdduce to the Chamber of Deputies a new law respecting the reorganization of the country communes. Of special interest are the regulations relating to the so-called "foreigners" and their right of domicile. These "foreigners," who are practically all Jews, must, before settling in a country cummune, obtain permission of the local authorities and furnish a certificate of good conduct from the place whence they come; must show that they have complied with the recruiting regulations; have never come in conflict with the law; and have a trade or a capital of at least 1,000 francs. Before granting permission for domicile, the authorities must obtain sanction of the Perfect of the district and permission granted can always be withdrawn. When the character of the average Roumanian official is taken into consideration, the outlook for the poor "foreigner" is appalling.

The deputy Mate Catacuzène, formerly Judge of the Court of Appeal and now Professor of Civil Law at the University of Jassy, in a lecture to his students on the legal position of the Jews in Roumania, said that foreigners had the right to work, yet certain branches of social activi-

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ty were forbidden to them. Although the State had a right to regulate the residence of foreigners or even to banish them, he did not think it could deal like that with the Jews who possessed no other fatherland. The military service performed by these Jews constituted a link between them and Roumania. It was untrue that the Jews could not be assimilated. The fault lay with persecution directed against them. The Roumanians had therefore to break down antagonism now existing between Roumanians and Jews. The good relations that existed between them showed that the hatred being fostered was not of Roumanian origin. The lecture made a deep impression, as M. Catacuzene is one of the coming Roumanian Ministers.

1,200 Jewish refugees have arrived at Casa Blanca (a seaport on the west coast of Morocco) in a state of absolute destitution, having lost everything through the depredations of neighboring tribes. Local assistance have been rendered to them, but this is totaly unadaquate, and £2,000 is needed to relieve their sufferings.

Optimistic reports concerning the condition of Morocco methodically circulated in the English press in order to conceal the real state of affairs, have prevented the miserable plight of the Jews of Tesa, Arzeila and Shawai from becoming known.

Attorney General Baudoin, before the Court of Cassation lately, finished the examination of the Dreyfus appeal. The court after hearing his presentation of facts, will immediately appoint a Recorder to prepare its decision.

The Associated Press learns that the Attorney General's report is favorable to Dreyfus, following the view adopted by the court which recommended a revision of the case.

Jewish scholarship has suffered a great loss by the death of Rabbi Joseph Kohn Zedek in London, England at the age of 76. He was editor of several Hebrew papers and the author of twenty-six books.

January 7, (the Russian Christmas) the date set for another massacre in Kishineff passed off without anything happening in that fateful city, owing to the agitation in America and England, The Russian Government took precautionary measures. 7,000 troops patrolled the streets of Kishineff. The trials of further batches of prisoners connected with the Kishineff massacre is about to be resumed. The whole number of prisoners indicted was divided into three categories, and only the first category, comprising those charged directly with murder, has been dealth with. The number still awaiting trial is probably over 200.

It appears to be true that the former appeal against the verdicts already delivered has been lodged with the Minister of Justice, but the Jews doubt if the appeal will be successful.

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PUBLISHERS' NOTES

The Prudential's Big Business.

The Prudential Insurance Company of America has again beaten its record—a kind of habit it has acquired—having in 1903 written no less a sum than $293,000,000 of paid-for life insurance, which is a greater sum than has ever been written in one year by any other company of the same age as the Prudential. The record is truly astonishing, and there can be no better evidence of the vast and growing popularity of the Prudential among the thrifty classes. While most of its business is done among the industrial population, it has also a large Ordinary business, in policies amounting from $1,000 to $100,000.

It would be difficult to suggest any improvement in the way that The Prudential has met the necessities of the public in the matter of life insurance. The company has always been in the habit of settling its claims in the most satisfactory and prompt manner. Its policies are very liberal in their terms and convey many substanial benefits, which it is quit evident are warmly appreciated by the insuring public. Write to the Home Office of the Company, Newark, N. J., for information concerning its policies, that not only furnish guaranteed protection to the family, but dividents to the policyholder as well.

We are sure, says the "American Hebrew," that the announcement made this week of a new Hagoda will awaken considerable interest. For three or more generations, with constantly growing community, we have remained content with using Pasover rituals, whose typographic inaccuracies, pictorial impossibilities and literary infirmities were sufficient to freeze what little enthusiasm the festival called forth. Promises of something better have frequently come from various sources, but here is one work definitely promised that will, we are sure, commend itself to the most indifferent Jew. The English will be correct—so will the Hebrew; there will be a number of English versifications of songs that appear in the Hagodah, the traditional music will also be given, there will be a few unique illustrations from old Hagodahs, never yet reproduced, some interesting notes, and the whole work including the mechanical get-up of the Hagodah refered to herein will be found advertised in this issue readily appeal to every Jew. A special discount is offered for advance orders.

Optical lanterns are becoming appreciated more and more daily, but you want good ones, and for those you must go to a specialist. As such we recommend Herbert J. Riley, 58 Nassau street, New York.

Persons of taste who appreciate art in its highest degree we recommend to think of John N. Douthitt, when wanting to give an artistic touch to their homes. Of the many varieties of goods they furnish, we refer to a few here. Russian Tapestry for Wall Hangings in colors to match all kinds of woodwork; carpets and draperies to be pasted on like wall the place of Burlaps in private homes, being softer, smoother and more rich

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In the advertising section of this publication appears an announcement of the Jewish Encyclopedia, and particulars of an easy payment plan by which "Menorah" readers may obtain this massive and important work publication of Vol. VI (now about ready) half the entire work is completed, and each of the successive six volumes will follow regularly at intervals of about four months.

The Jewish Encyclopedia for the first time in the history of the world presents in encyclopedic form the life story of the Jewish race in all ages and in all countries—the religion, manners, customs, ceremonies, biographies of notable Jews, and in fact every available bit of information bearing on the Jewish race. Fully two-thirds of this material has never before been available to the general reader. Three editorial boards assisted by more than 600 Collaborators situated in all quarters of the globe are preparing the material, and among these scholars will be found the names of the foremost Jewish and non-Jewish specialists on maters pertaining to Judaic and Hebraic lore. Why not have this necessary work in your homes now. We again urge our readers to carefully read the notice in our advertising columns.

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Vol. XXXVI.
No. 3

THE MENORAH

Whole No.
213

MARCH
1904

CONTENTS

Articles in this number of the MENORAH are by

Herman Pomeranz . Joseph Lebowich
Moritz Ellinger . . . . S. Schechter
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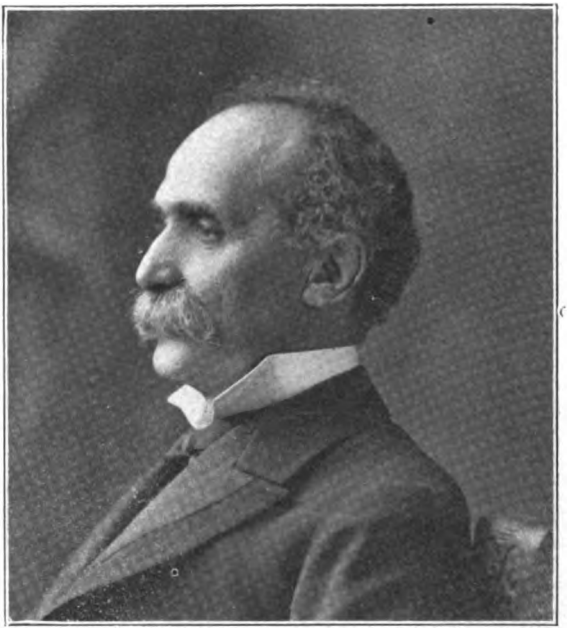

HON. SIMON WOLF,
President of the Executive Committee, I.O.B.B.

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THE MENORAH

Vol. xxxvi. *MARCH, 1904* *No. 3*

MR. ROSENBERG

By Herman Pomeranz

I.

A FEW hundred streets branching here and there; a few thousand dark and dismal tenements; a few thousand living, breathing, thinking, men, women and children crowded together in houses of death; a few thousand so-called rooms with their numberless inhabitants, in every room human beings, with hopes, ambitions and fears. Such is the Ghetto!

In these streets, in these houses, in these rooms,—what a strange mingling of hope and despair, of laughter and tears, of happiness and misery, of poverty and riches, of love and hate, of power and submission, of pride and humility, of many virtues and of few crimes!

Every tenement house is a theatre, in which heart-rending tragedies and mirth producing comedies, melodramas and farces, are enacted upon the stage of every room, by actors—the dwellers, every hour of the day and every day in the eventful year. The plots of these plays are not intricate; there are no problems to be solved; they consist of, and revolve about, three words—toil, poverty and disease. The outside world knows very little and sees still less, of these performances and actors.

II.

In that maze of squalid alleys, dirty streets, and dismal tenements; in that conglomeration of dirt, disease and hunger, known as the Ghetto, there lives—or rather suffers, toils and hungers, Schlaimi Rosenberg. He is misery personified; so is his wife; so are his children. In the dirtiest of dirty streets, in the darkest of dark, foul and filthy alleys, he ekes out a miserable existence, a bitter, wretched life, with his wife and four children. His days are nights and his nights endless deserts of gloom and despair.

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At present, Mr. Rosenberg belongs to that great brotherhood of workers who rarely work. Mr. Rosenberg did work once upon a time; but this is more a matter of ancient history than of modern. Suffice it to say that Mr. Rosenberg is willing to work at anything, for any wages that will be offered him; but no one does the offering, though Schlaimi does a great deal of the asking. He is continually pecking at the ears of the "bosses" of various sweatshops, in order to obtain work as a "presser": in fact, if occasion demands, he becomes a Demosthenes for the sake of his wife and children.

Hanelle, Rosenberg's partner in matrimony and misery, is a woman of an oily, honeyed disposition. She is as meek as a lamb, while her husband has many of the characteristics of the serpent, with some of the traits of the crocodile and not a few of those of the hyena. Hanelle's life is spent in the bearing and burying of her children.

At present she has four children; Schmerali, Yankalie, Dovidol, and Faygali; the three former boys, and the last named a girl. They are all rachitic, anaemic and dirty; neglect, starvation and disease are visible in the features of mother and children.

Rosenberg, his wife and children live in two rooms in a "backhouse" (as it is termed), on Allen Street; that is to say, they live in a tenement house behind another tenement house. In order to reach his two rooms, you must climb a few hundred decayed and rotten stairs; you must, of necessity, stumble over a few dozen children wallowing in piles of dirt somewhere in the darkness; you must grope and grope and grope, until you come, or fall, into his rooms. .....

It is highly improbable that such a thing as a streak of sunlight has ever found its way, by accident or otherwise, into these rooms. The floors are black, the ceilings still blacker, and the walls as black and as dirty as it is possible for anything to be. An invalid table, with fractured legs, stands in the center of the first room; something which faintly resembles a stove lies leaning against a wall; the remains of a geological bed and mattress are piled up in a corner of the second room. One-half of a chair stands near the invalid table, the other half lies under a mass of clothes. A few pieces of old, cheap crockery hang on nails, decorating the mourning walls.

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III.

Any one surveying the motley groups of quiet men, gossiping women and prattling children, seated on the wooden benches in the dispensary, would not fail to notice a solitary figure huddled together in a corner of the spacious room.

The face and form of this figure is that of a man in the prime of life; disease shines forth in his thin and bony frame; it lurks in his sunken, restless eyes; it resides in his hollow and flushed cheeks; it hovers round every furrow in his forehead; it seems to stiffen every hair in his patriarchal beard. . . .

This wreck of a man is Mr. Rosenberg. He has had a hacking cough for the last three months. At first this disturbed Mr. Rosenberg very little, if at all; his household troubles—Schmeralie's scarlet fever, his wife's confinement, the rent—all contributed to engross his mind, so much so, that he could not devote his attention to such a trivial thing as a cough.

Schmeralie recovered from his scarlet fever, without having any of the dreaded complications; Hanelle was up and about, on the road to recovery; the rent was paid; and Mr. Rosenberg for the first time in three months was able to take note of these facts: that his cough was gradually becoming worse and worse; that he was rapidly losing strength and weight; that his expectoration now and then contained sanguineous streaks. This latter occurrence stimulated him to some thought, and to some degree of activity in regard to his own person. Every Saturday for the last month Mr. Rosenberg has regularly decided and regularly forgotten to visit a physician.

One night last week, on his way home from work, Rosenberg was seized with a sudden paroxysm of coughing, after which he found that his mouth gradually filled with a warm, saline fluid. He expectorated this; to his horror and dismay, he perceived that it was pure, frothy blood! . . . He gasped for air; everything grew shadowy and indistinct before his eyes; the frozen pavement seemed to revolve around him and he fell to the ground unconscious. On regaining consciousness, he found himself lying on the sidewalk and surrounded by a crowd of men, women and children. He rose, and found that he was faint and dizzy. He attempted to walk, but reeled as though he were intoxicated.

Rosenberg concentrated his feeble strength and tottered home, without knowing how or exactly where he went. He climbed the

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numberless stairs of the tenement house; he came into his rooms with a staggering gait. The objects there, everything, swam before his eyes. . . . A piercing shriek resounded through the house; it was echoed from hall to hall, from room to room. With a wild, ghastly face Hanelle gazed upon Rosenberg's face besmeared with blood; with a shrill cry of "help," she rushed forward to prevent the fall of his prostrate form. The children huddled in dread around the folds of her skirt, as her cries echoed through the house. . . .

One of two things usually drives a sick person to a physician, no matter how neglectful he or she may be in regard to their individual being. It is either an acute attack of pain or the expectoration of blood.

It is for the latter reason that we find Rosenberg in the dispensary. Alone he sits, observer and unobserved. He feeds his gaze on the men, women and children whose features, like his own, denote lifelong companionship with those twins,—Poverty and Disease.

"No. 10!"—Rosenberg's number being called aloud, he jumps up and hurries into the physician's room. He answers an endless battery of questions, a few of which are important and the majority of which are unimportant; he is duly examined by some bearded and some beardless doctors. Rosenberg is told that he has advanced tuberculosis, and that the sooner he leaves the city for the country, the better for him.

Hearing this, Rosenberg's pale face grows paler; Rosenberg's dim eyes grow dimmer. He uters not a word; not a sound escapes his quivering and hueless lips. Slowly, mechanically, like one dazed, he dresses himself and passes out of the room and into the street.

IV.

The night is cold, moonless and starless. The snow descends slowly and continually, with a regularity which betokens a duration of many hours. The wind whistles and howls; it bangs shutters, shakes doors and sends signs flying in all directions. Pedestrians muffled up to the ears in heavy cloaks, walk hurriedly, the breath issuing from their mouths like steam.

Rosenberg trudges homeward through the snow, in a state of mental intoxication. The solemn, dirge-like tone in which the physician spoke to him still rings in his ears; the smooth, expressionless face of the physician still stands before his eyes.

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An unutterable, unaccountable presentiment of impending doom sinks like fire into his heart; hundreds upon hundreds of thoughts and ideas flash through his dizzy brain with a lightning rapidity; every thought seems to him to bore through his brain, like a red-hot screw; every fear acts upon his inflamed imagination and tends to inflame it still more; the agonizing knowledge of his hopeless, helpless condition, the overwhelming thought of his wife and children, all these convulse his brain and body. Tormented by the endless wandering of his thoughts, shivering from head to foot with a coldness that comes from within him and a coldness from without; frightened at the sound of his own footsteps, which resound mournfully through the silent streets, and by every bang of a shutter or door; gasping for air; stupified by the rush of cold air and snow into his open mouth, he falls against a street lamp and grasps it in a convulsive embrace. . . .

A dark, shapeless mass lies stretched out on the sidewalk; the flickering flame of the street lamp casts its dim light on this mass, revealing the form of a seemingly lifeless man. A slight movement of a limb, then another, is discernible; this is accompanied by a faint, feeble cry. Again the limbs move, again the feeble cry issues from this mass; no ear hears this cry; no eye sees the movement: the wind piles the snow around the form, it carries and swallows up the feeble cry. All is silent as death. . . .

The rythmical sounds of the approach of footsteps are heard. They come nearer and nearer, echoing louder and louder along the silent streets. Finally, at one street corner, the burly form of a policeman is seen, swinging his club with such agility and a nicety of technique which would undoubtedly increase the reputation of any professional juggler. His countenance, as well as the swagger of his body, denotes that this individual is exceedingly fond of himself, and, that he bestows scrupulous care upon his person. The effects of animal and other kinds of spirits are seen in his well-fed, inflamed features, in his brilliant eyes, and in his portly, well-rounded abdomen.

He pursues his way, with a heavy tread and a peculiar kind of lip-music. Up, up the streets he swaggers, the music sounding joyously in the cold night air, the feet keeping time, the club swinging in a well defined arc of a circle.

"Hello! What's this!" With this exclamation the policeman stops suddenly and stares at the prostrate form stretched out on

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the sidewalk. Without much ado, he immediately begins to use his club. "Get up out o' here," he shouts, again and again striking what appears to him to be a foot.

How many seconds, minutes or hours he lay on the sidewalk, Rosenberg knew not; how or when or why he came there, he knew not; but the first thing he did know on regaining consciousness, was that somebody stood looming over him; that he could not move his limbs, they seemed frozen, and as heavy as lead; that he was seized by the head, shook violently and finally lifted bodily from the sidewalk. "I'll be blowed if this ain't a drunken sheeney!" With this most kind and considerate remark, the guardian of the peace held the staggering Mr. Rosenberg in his iron grip.

Rosnberg has the vague, misty knowledge that he is reeling along the slippery street under the guardianship and the aid of somebody. He wants to say something; the words come to his lips, which move spasmodically, but they die there and are unuttered; he wants to open his eyes, but he cannot; they seem glued to his eyelids.

The policeman alternately swears at and strikes Rosenberg, as he drags him along. Fortunately, the procedure is for a short duration. A long, long cry of agony escapes Rosenberg's lips; a cry of ineffable anguish, so deep, so heart-rending, that the brutal policeman involuntarily releases his hold of Rosenberg, who staggers toward a stoop and remains standing upright.

The policeman's inflamed countenance of a sudden becomes ghastly pale and haggard with alarm; the club falls from his nerveless fingers; a fire lights in his dilating, staring eyes.

From Rosenberg's mouth there gushes a stream of blood, steadily, steadily, it flows without a moment's interval; his face is distorted by the last violent agony; the eyes are unclosed and glazed; the stiffened hands grasp at a railing; from the bloody lips there issues the faint, hoarse cry of "Vasser! Vasser!"

The policeman bends over the body of the consumptive and lifts his head; Rosenberg sees and hears no more; his pulse is still.

The wind may howl and screech, now; the frost may bite and cut, now; the club may now strike again and again. Mr. Rosenberg is no more. "The sheenhey is dead!"

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THE SUCCESS OF THE JEW IN THE UNITED STATES.

By Joseph Lebowich

THERE is a tradition deep-rooted in the minds of all people that the Jews, as a rule, gain greater distinction in life than any other class of people, or, at least, of the general run of the population among whom they dwell. This tradition is continuously being fanned into new life by two forces. On the one hand, by the Jew himself; on the other hand, by his enemy, the anti-Semite. The Jew is not adverse to denying the truth of this tradition, because by believing and proclaiming it, he thus places himself in a group of favored persons. It is human nature to believe that we possess better qualities than our neighbors. The anti-Semite, for quite other reasons, is continuously harping upon the fact that the Jew is outdistancing his neighbors in the race of life. This idea is the food upon which the scientific anti-Semites are fed, and were this tradition denied them, they would soon give up the ghost. Especially has this doctrine of race supremacy been the battle-cry of the German anti-Semites, whose high intelligence could not accept the barbarous device of Austrian, Russian, or Roumanian fanaticism—"Blood Sacrifice."

To prove that there is a "Semitic domination," they point to the formidable names of Ludwig Boerne, Heinrich Heine, Edward Ganz, Gabriel Riesser, Ferdinand Lassalle, Karl Marx, Edouard Bernstein, Moses Hess, Ignatz Kuranda, Johann Jacoby, Edouard Lasker, Berthold Auerbach, Felix and Moses Mendelssohn, Jacob Meyerber, Ludwig Bamberger, Lazarus, Steinthal, and so down the long line of German-Jewish celebrities. Moreover, they point to the fact that in Germany the higher professions of law, medicine, and journalism are crowded with Jews. "It is not hatred for the Jew," cries the German anti-Semite," it is for self-preservation that we are fighting."

Thus the tradition that the Jew is a more successful individual than the general run of mankind, has been kept alive by the friend and the enemy of the Jew. Through these two forces the tradition has trickled down into the minds of the people of all classes, and has there found a permanent lodgment. Now, the question naturally arises whether this tradition, so firm and so widespread, is founded upon fact, or whether it is an impression as erroneous as the dissipated traditions that all Jews were rich and all Jewesses

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beautiful. The obstacles to a satisfactory answer to this question are great. Without reliable statistics to base your conclusion on, the answer is useless. The mere pointing out of certain prominent Jewish names proves nothing. To prove or disprove the tradition of Semitic dominance, we must solve the following question: "Is the ratio of the famous Jews to the total Jews of a certain country greater or less than the ratio of the famous men of the rest of the people, to the rest of the population?"

Until recent years, satisfactory answer to this question, at least for the United States, would have been next to impossible. This for several reasons. We did not have a list of the men and women in this country. Should some one have attempted to draw up such a list, and should that some one have happened to be a Jew, he would have been open to the charge of impartiality, no matter how fair-minded he might have been in herding together his celebrities; there would still be some to say that he had included in his list more Jews than he should have. But these obstacles are now removed. We have a list of famous men and women in the United States, and moreover, it is not drawn up by a Jew, so that the charge of impartiality cannot be fairly made.

"Who's Who in America, 1903-1905," is a biographical dictionary of notable living men and women in the United States. "It aims," in the words of its editor, John W. Leonard, "to give a brief, crisp, personal sketch of every living man and woman in the United States whose position or achievements make his or her personality of general interest. That the volume is not infallible in its selections and its test of success, even its editor admits, but that it is a fairly trustworthy manual, may be seen from the fact that such eminent scholars as Dr. Cattell, the president of the American Society of Naturalists, and Edward Lee Thorndike, of Columbia University, have made this volume the text for sociological papers. Professor Edwin Grant Dexter, of the University of Illinois, in his article on "High-Grade Men: In College and Out" (Popular Science Monthly, March, 1903), used "Who's Who," as his standard of a High-Grade Man in this country, and even such a careful investigator as Professor A. Lawrence Lowell used it as a test in preparing his valuable paper on College Rank and Destruction in Life," ("Atlantic Monthly," October, 1903). This, it seems to us, that no fair-minded man can question the worth or impartiality of this volume from which we shall draw our statistics for answers to the question of whether

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there is a greater tendency of the Jews to succeed in this country, than the general run of the population.

The total number of biographies in the latest (1903-1905) edition of "Whos' Who in America" is 14,443, of these 199 are the names of distinguished Jews. That this number is exactly right we do not claim, for those who have ever attempted to get statistics depending upon such considerations will know how difficult it is to hit the bull's eye of Truth. But if there is error, it is, we are quite convinced, due rather to omissions than to commission, and in any case, it will not effect materially our conclusion. The latest census places the population of our country as 76,303,387. Of these, according to the estimate of the Jewish Encyclopaedia, (Vol. 1, page 506), 1,058,135 are Jews. Of course, in this estimate, there is also a chance for error to slip in. We now have the figures to answer our question. The Jewish celebrities are 199, the famous men and women of the rest of the country are 14,244. The Jewish population of the United States is 1,058,135; the population of the rest of the country is 74,245,252.

We find, after a little simple figuring, that the ratio of Jewish celebrities to the Jewish population in the United States is 1 to 5,317, whereas the ratio of the celebrities of the rest of the country to the rest of the population is 1 to 5,212. In other words, it takes 5,317 and a fraction of a Jew to produce one who should have gained distinction enough to include him among the "Who's Who," of this country, whereas it takes only 5,212 and a fraction of the non-Jewish population of the United States to produce a similar individual. Thus, on the face of the things, at least for this country, the tradition of the dominance of the Jew over his neighbor is exploded. The Jew who loves to pat himself on the back is abashed, and the anti-Semite, who should love to indulge in the same exercise but more strenuously, is confounded. "Can we believe our eyes?" they both cry in unison. "Is it possible that our long cherished tradition must go; dissipated like so many other traditions about the Jew?"

It is evident, at a glance, that the figures we have used are grossly unjust to the Jews. In the first place, the great majority of the Jews living in this country are late arrivals, and thus neither they nor their children had the opportunity to shine among their fellows. Of the 1,058,155 Jews in this country in 1900, 593,769 came through the ports of New York, Philadelphia and Baltimore

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alone from 1881 to 1900. This, of course, does not include the immigration through any other port than those mentioned, or by the way of Canada. A careful estimate of the native and foreign-born Jews in this country has, as far as we are aware, never been made. It is quite certain, however, that the percentage of foreign-born Jews in the United States is between eighty and ninety per cent. On the other hand, the people of foreign birth of the United States outside of the Jews, comprise but thirteen per cent. of the population. Thus, we see at a glance the injustice of our original computation. But if that method is valueless, what is to be the manner of our arriving at the true ratios of Jewish and non-Jewish celebrities to their respective populations?

The year 1880 may be taken as the year from which we are to start on our new computation. Only three celebrities appear in "Who's Who," who were born later than 1880. 1880 is also the year before the beginning of the great invasion of Russian Jews in this country. 1880 marks the first serious attempt to estimate the Jews in the U. S. The Union of American Hebrew congregations, through a competent committee, estimated the Jews in this country at 230,257. This figure seems to have been reached after a great deal of preliminary work on the part of Mr. W. B. Hackenberg and can therefore be taken as trustworthy. In 1880 was also taken our tenth national census, which placed the population of the United States at 50,155,783. Now, the question as to the ratio of Jewish celebrities and non-Jewish celebrities to their respective populations may be answered more justly if we were to find out how many famous men the 230,257 Jews and the 49,925,526 non-Jews in 1880 produced, since both are now given a more equal time to produce their famous sons and daughters. Happily, an answer to this question can be given with some degree of accuracy.

Of the 199 Jewish celebrities, 102 are native born. They are, 257 Jews who resided in this country in 1880. Of the 14,244 non-Jewish celebrities, 12,211 were born in the United States, and are, therefore, the number who have gained distinction among the 230,-therefore, the number who have become famous from among the 49,925,526 non-Jews who lived in this country in 1880. From these figures we see that among those 230,257 Jews who resided here in 1880, one in every 2,257 gained that degree of distinction which allowed him to be placed among the famous in "Who's Who in America," whereas of the 49,925,526 non-Jews who lived in the United

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States in 1880, only one in every 4,088 gained a similar degree of fame. In other words, it took nearly twice the number of non-Jews as Jews to produce one famous man. The tradition that the Jew succeeds in a greater degree than his non-Jewish neighbor, is seen to be not merely the empty mouthings of Jews and anti-Semites, but the truth, based upon careful statistics, at least as far as the United States is concerned.

THE HISTORY OF A LODGE.*

By Hon. Moritz Ellinger

WASHINGTON LODGE has reached its semi-centennial mark. It has retained its pristine vigor and is still in pronounced evidence in the progress of the Order and in its influence for the good of Judaism. Its position among the lodges of the Order is as prominent as of yore and the spirit of fraternal attachment and unselfish brotherly love sustains its organization to-day, as it has sustained it in all the years preceding.

"What our Lodge is to us, what it is to the Order at large, how it grew up and became an important factor in the construction of the magnificent fraternity now spread over four continents, must be of deep concern to everyone of our own members, as well as to every brother in the Order.

The very beginning of Washington Lodge was significant. At the head of its charter members we find the name of the founder of the Order, Henry Jones. A man of eagle eye, of intense love for his co-religionists, eloquent and determined to form an organization that would weld together the heterogeneous mass of recently-arrived emigrants and lift them up to a higher conception of the purposes of life, spreading a desire for education and creating a love for American citizenship and all that it implies. Following him is Dr. E. M. Friedlein, a cultured scholar, liberal in his ideas, a fluent speaker, proud of his ancestry and of his people.

Next to him, Meyer Thalmessinger, far-seeing, of broad conception, liberal, high-minded, at once energetic and vigorous; a man of captivating eloquence, dominant in council, always fighting in the vindication of the highest principles. Thank God he is still with us, active and progressive as in his youth, a powerful co-

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* At the golden jubilee of Washington Lodge 19, I.O.B.B. a historical sketch of the lodge was presented by Hon. Moritz Ellinger This so well portrays the work for which the Order has stood, that it is reprinted in large part.

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worker with the foremost members of the entire Order. Then the warm-hearted, genial-tempered Abraham Emanuel, for so many years the ideal Financial Secretary of Washington Lodge. How often did he delight his brethren upon festivities and gatherings with poetic effusion, the work of his own pen! Alas! He has been called to his Fathers but recently, but his memory dwells with us and his name will ever be held in the fondest remembrance by his brethren.

These were the charter members: Dr. E. M. Friedlein, B. Rothschild, Henry Jones, M. Thalmessinger, Abr. Emanuel, M. L. Lichtenstein, Henry May, I. Sontheimer, H. May, A. Gutman, T. Theobold, Sigmund Schiele, Simon Kahn, James Strauss, Saly Fromkess, W. Chuck, Solomon Henle, L. Mayer, Henry Haas, August Hirschbaum, Joseph Emanuel, Henry Theobold, J. S. Erdman, S. Benedicks, Chas. J. Brill, Dr. L. Elsberg, Dr. Heinrich Schweig, Adolph Markowitz, E. Levinger, Salomon Emrich, Leopold Kaufmann, Martin L. Haas, Julius Lessing, Leopold Waitzfelder, Gabriel Ries, L. Meyers, Phillip Straus, S. Herzfeld, Samuel Schiele, Mayer Weinschenk, Abraham Heumann, Raphael Springer, Caesar Neumann, Jonas Hochstadter and Salomon Herrman.

On Washington's Birthday, February 22d, 1854, the Lodge was duly instituted and the officers installed by Bro. Julius Bien, then Grand N'si' Abh of the Order.

The name given to the Lodge was, in fact, a new departure. Until then the Lodges had been named after some place or prominent person named in the Bible; a Jewish name. The naming of the Lodge after Washington, was significant of the broadening of the spirit and purposes of the Order, of its identification with the progress of the age, with the civilization for which America and its great father, the immortal George Washington, stood, and the blending of Jewish aspiration with the humanitarian trend of the age. We suppose that Julius Bien, the installing officer, in his address pointed to that feature. If we rejoice at the golden anniversary of the Lodge, at the vivid potency which the Lodge still displays, it is a matter of gratitude that that sturdy leader of the Order for thirty years, Julius Bien, who stood at the cradle of the Lodge as its sponsor and godfather, is still with us. Even as Henry Jones was the founder of the Order, Julius Bien was the spiritual orator, the intellectual father of the Order in its expansion, its aims

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and aspirations, its reformation and its pronounced humanitarian progress.

The first officers of the Lodge were:

President .....Dr. E. M. Friedlein
Vice-President .....M. Thalmessinger
Secretary .....L. F. Sontheimer
Financial Secretary .....Sig. Schiele
Treasurer ..... Abraham Emanuel
Mentor .....L. M. Lichtenstein
Assistant Mentor .....A. May
Inside Guardian .....Henry Haas

The first sessions saw many new propositions, and in the initiation of candidates there were many charter members, who were unable to be present at the institution of the Lodge. During the first year, by-laws were adopted and the officers were elected quarterly. Dr. Friedlein succeeded himself as President, and Dr. S. Waterman, in installing the officers for the second quarter, dwelt on the good to come from the Order establishing religious schools, different from the then existing sectarian schools, and on its founding a periodical which should record the doings and spread the principles of the Brotherhood. After intelligent and thoughtful opposition, Washington Lodge adopted both propositions and in due course submitted them to the Grand Lodge, which in turn sent them to a committee for report. Finally, after continual agitation, an unofficial organ was established which, failing to receive the needed support, had to be discontinued. For the third quarter, M. Thalmessinger became President of the Lodge and its representative to the Grand Lodge. It is interesting to note that about this time the quarterly report for the period ending August 1, 1854, showed a membership of 18 and a treasury balance of $65.14. Again Dr. Waterman installed the officers, and by the time that the next election had taken place we find a membership of 24 and the slightly enhauced treasury of $85.75. With this election, Abraham Emanuel became President. The work of the first year, now drawing to a close, had been arduous, and it was thought there should be some festivity to honor the first birthday of Washington Lodge. A committee was appointed, consisting of Brethren Emanuel, Thalmessinger, Lessing and Levinger, which, on November 25, 1854, offered resolutions planning for a celebration on Washington's birthday following.

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Much time and deliberation were now required to adjust the details for so important an occasion. Discussions were freely indulged in and finally the day was duly celebrated by a good "Kosher" dinner, eighty-four persons gathering around the festive board, at a total expenditure of $245. Of this, $22.50 had to come from the scant treasury of the Lodge, the minute-book of which gives no further light on this eventful occasion. But we may well indulge the presumption that all had an excellent dinner and an enjoyable evening and went homeward, in the early morning, rejoicing.

The membership continued to roll upward. The next quarter (July, 1855) saw it reach 51, and three months more found it 66. The last quarter of the year showed, among other, the names of Isaac Hamburger and Uriah Herrman, who had joined the Lodge. These proved among its most valuable adherents; each was subsequently honored by positions in the Grand Lodge, and they continue at this date as active and progressive members of Washington Lodge and honored members of the community at large.

By May, 1856, the treasury had reached $692.55, and the membership 72. Leopold Friedlander, for many years afterward an untiring worker to the Home of District No. 1, had meanwhile become a member; so, too, had Lazarus and David Kohns.

In October, 1856, the Jewish community sustained a severe shock in the sudden death of the Rev. Dr. Leo Merzbacher, Rabbi of the Temple Emanu-El. Dr. Merzbacher had been unceasing in his devotion to the Order, which had honored him with the position of Saar, the highest office in its command. Washington Lodge, on October 25th, 1856, in befitting resolutions, expressed what each of its members sincerely felt,—the regret and sorrow that had come to the Order and the community in the death of one so true to his ideals and so persevering in the effort to see them realized. Later, in response to a request from Temple Emanu-El, the Lodge contributed $25 toward a monument which was set, on April 29th, over the grave of the late Dr. Merzbacher. A committee attended the ceremonies.

In May of 1857, the treasury had grown beyond $1,100, the membership reached 92, and a widows' and orphans' fund was created from a part of the annual dues reserved for the purpose. During the year Joseph Bien and M. Ellinger had been among those who joined as members.

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The growth of the Lodge now justified the raising of the initiation fees, and accordingly these fees were fixed at $10 for candidates from 21 to 30 years, increasing gradually in proportion to the age of the applicant. Among notable members admitted about this time we find the name of Emanuel Lehman, the prominent Jewish philanthropist.

About this time some members conceived the idea of opening the doors of Washington Lodge to their non-Jewish fellow citizens. It appears, however, that in 1853 the Grand Lodge had considered the question, which it declared to be one of "momentous importance, as we live in an age in which the only question is progression or retrogression." In the resolutions adopted in the Grand Lodge of 1853 it was declared that progress "must be in the interest of the Order, if it is not to lead to our downfall. It is beyond a doubt that the Order, from its foundation, has marked out for itself a certain sphere of action which is by no means finished, nor some phases even yet begun. To go beyond that sphere and admit non-Jews as members is therefore inadvisable." These resolutions said in conclusion: "It is our sincere wish that the time may not be far off when all prejudices will disappear and mankind be guided by only true religion and love, so that we would form a band of brothers regardless of religious professions; but for the present we reiterate that the time has not arrived when we could deem it advisable or in the interest of our Order to admit our Gentile fellow-citizens."

By February of 1859 $1,148 had been handed over to the credit of the general fund of the District. This fund, to which each member contributed $1 per annum, subsequently laid the foundation for the magnificent "Home for the Aged and Infirm" of District No. 1.

At the November meeting of 1860, Brother M. Ellinger, at the request of the Lodge, addressed the members on "Stray Thoughts on What the Order Might Accomplish." He said the Order should work more for the diffusion of knowledge of Hebrew literature and enlightenment in all branches of knowledge, and that it should establish a Jewish Free School. The address was received with great enthusiasm and the propositions adopted by the Lodge. It seems the attendance at meetings had for some time past been decreasing; and the Lodge, encouraged by the large number of members present on this occasion, resolved to have a lecture de-

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livered each month during the winter season as an incentive to members to attend.

In March, 1861, Brother James Strauss was obliged to join his regiment, then in camp, in the impending conflict between the North and South. He took leave of the Lodge, which expressed its deep sympathy and lauded his patriotism.

In the year 1862, the attitude of the Lodge reflected the strong sympathy existing everywhere at the time, as a result of the war, then at its height. On August 10th in that year, it was resolved to pay $4 weekly to the wife of every brother who was drafted for the war, and fifty cents additional for every child of such brother. These moneys were collected monthly from the members in addition to their regular dues, and committees were appointed to pay regular visits to the families, the heads of which were in the field patriotically serving their country.

In the following year, Mount Carmel Lodge, in Cincinnati, sent a communication of historic interest to the various Lodges. It declared that " . . information had been received here, doubtless authentic, proving the fact of certain of our co-religionists being engaged in an illegal traffic and other acts of disloyalty with those who are in rebellion against the Government . . We are familiar with the order of General Grant, banishing the Jews as a class from his department; we see the telegrams in the daily press calling for the extermination of the Jews. Surely these orders and publications should remind us of our duty,—a duty we owe not only to ourselves, but also to our posterity. Let us endeavor to hand down the liberties and privileges we enjoy unimpaired and unsullied to those who come after us. Therefore, we fraternally call your attention to this subject, urging your vigilance to suppress all acts of disloyalty, especially among those who style themselves members of the B'nai B'rith . . "

In compliance with the request of the Grand Lodge, Washington Lodge decided to participate in the expression of sorrow and grief at a convocation of citizens, on the 25th of April, 1865, on the untimely loss of Abraham Lincoln, the martyr President of the United States; and it also determined to drape the charter and lodge-room in mourning and to contribute for each one of its members toward the erection of a monument.

Not long afterward, at a special meeting of the Lodge, an appeal was submitted for the Jews living in the Holy-land, on whom

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M. THALMESSINGER,
Surviving Founder of Washington Lodge, No. 19, I.O.B.B.

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the scourge of the plague had fallen. The Lodge taxed each member $1 to provide a proper contribution for these unfortunates.

With his death, the widow of Brother Henry Jones was found to be in destitute circumstances, but at the instigation of Washington Lodge such a fund was collected as to insure the peaceful termination of her days in quiet and comfort.

About this time, intellectual and social diversion seemed, if anything, to increase, for we find in October, 1866, resolutions adopted, calling for two meetings each month to be devoted to enjoyment of this character. The first lecture following the adoption of this course was delivered by Brother Emanuel, who chose as a subject "Utility of Combining Intellectual with Material Interests."

Meanwhile, the organization of the fraternity witnessed a great change, which, however, is reflected little, or not at all, in the official minutes of Washington Lodge. A convention of the Order was held in New York City, there being one delegate from each Lodge and this convention adopted a new constitution, the work of Julius Bien, the master-mind of the convention and the head of the Order for thirty years following. The new constitution bore the stamp of a democratic and representative organization, expressing the will of the people, and its arrangement was such as to admit the possibility of the broadest expansion of the Order. The wisdom of this change and of the manner in which it was affected, finds forceful expression in the fact that to-day the B'nai B'rith is represented in almost every Continent on the globe. Brother Bien was elected the first President of the entire Order and stood at the helm continuously until, in 1900, the advance of years compelled him to relinquish the reins of government, which then passed into the hands of that immortal Jew, Leo N. Levi. At the first convention of the Constitution Grand Lodge, Brother M. Ellinger was made Secretary of the convention, and elected a member of the Executive Committee for District No. 1.

October 21st, 1871, a report was made of the awful calamity which fell heavily on so many residents of Chicago, including many of our brethren, through the great conflagration which had occurred in that city. Immediately the Lodge donated $200 from its funds towards the relief of the sufferers and resolved to collect as much more by voluntary contributions from its members and forward the money to the proper authorities.

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In the spring of 1873, a special committee consisting of Bros. M. Thalmessinger, E. Levinger, and A. Markowitz was appointed to draw up a petition to the convention of the Constitution Grand Lodge, which was to be held in the City of Chicago. This petition, which was submitted to the Lodge and adopted by it in the meeting of May 5th, 1873, is characteristic of the spirit of progress which prevailed in Washington Lodge, and indicates the progressive current flowing through the Order. In it, Washington Lodge, after urging the Order to hold fast to its principles of progress and enlightenment and to contribute its share toward the glorification of humanity, requests a modification of the ritual by abolishing the three degrees and substituting one instead, and suggests that the President of a Lodge should be enjoined to deliver at least two lectures during his term.

The year 1879 marked the 25th anniversary of the founding of the Lodge. For two years committees had been busy making proper arrangements for a grand celebration of this joyous event. The celebration was held at Terrace Garden on March 20th, preceded by a "Festloge," at which Bro. William Jonas presided.

In September, 1880, on the motion of Bro. Thalmessinger, a committee was appointed to consider the advisability of establishing through and by the District Grand Lodge a Bureau for procuring labor and employment to brethren in search thereof, thereby rendering a benefit to both employers and employees.

The B'nai B'rith Benevolent Fund, which, for a number of years furnished much contention as to the best way of making it a real benefit, had finally been applied to the erection of a "home" for aged and infirm brethren and sisters. Negotiations with the "Home for Aged and Infirm Hebrews of the City of New York," looking to an amalgamation of both institutions had failed, and a committee appointed by the Grand Lodge had bought some lots at Yonkers, upon which the noble building was erected, which, with its beautiful grounds, soon became the delight of every brother and the pride of the District. In order to give the brethren of Washington Lodge an opportunity to inspect the new institution, an excursion to the "home" was arranged for Sunday, June 20th, 1883. As there were neither trolley-cars nor horse-cars in those times to transport the brethren from the railroad depot to the "home," carriages had to be supplied, and the cost of transportation came as high as $1.25 per person. Still a large number of brethren took part and the excursion proved a perfect success.

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At a meeting of January, 1882, the president called attention to the presence of Bro. Moritz Ellinger, who was on the point of leaving for Europe as the delegate of the American Jews to arouse our brethren in England, France, Germany and Austria to raise a fund for the purpose of assisting the large number of immigrants who were coming here to seek an asylum, and to assist the American community in domiciling these involuntary emigrants and place them in a position which would enable them to support themselves and their families by the toil of their hands. The Lodge expressed its satisfaction and appreciation of the honor shown thereby to Washington Lodge, and Bro. Ellinger replied in feeling words, at the same time informing the Lodge that he also held the mandate of the Executive Committee of the Order to install the first Lodge in Germany—the "Reichsloge" in Berlin. It appears that for a number of years a lively correspondence had been carried on between prominent Israelites of Berlin, and Bros. Bien and Thalmessinger, the President and Secretary of the Executive Committee of the Order, for a charter for a B'nai B'rith Lodge, which finally culminated in the appointment of Bro. M. Ellinger as a delegate to examine the conditions prevailing there, the outcome of which was the organization of the first B. B. Lodge on foreign soil. (Since then, the Order has spread wonderfully in foreign countries. We have a Grand Lodge in Germany, which numbers as many members as District No. 1, a Grand Lodge in Austria, one in Roumania, and a number of lodges in Palestine, Egypt and Bulgaria).

In September 1883, an appeal was made to the various lodges of the Order by the Union of Hebrew Congregations for annual contributions toward the support of the Hebrew Union College at Cincinnati. The question was taken up by the Executive Committee of the Order, which, after careful consideration, decided "that disregarding the questionable propriety of the method chosen to reach the lodges, the object sought to be attained was entirely outside of the province of the Order, and the lodges had not the constitutional right to tax their members for such a purpose." Washington Lodge, which had received such an appeal, fully coincided with the decision of the Executive Committee.

Though the anniversaries of the Lodge were, with rare exceptions, celebrated every year, the celebration of the 40th anniversary was marked by unusual brilliancy.

In 1895, the official language of the Lodge was changed from

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German to English, with the privilege, however, for brethren who wished to address the Lodge in German, to do so.

At a special meeting held on the 24th of September of the same year, a committee was appointed consisting of the Bros. M. Thalmessinger, Abraham Emanuel, Isaac Hamburger, and David Kohns, to present to Bro. Julius Bien the congratulations of the Lodge upon his seventieth birthday, and a sum of money was appropriated toward the fund which the brothers of the District had raised as an expression of their love and veneration toward the President of the Executive Committee of the Order.

During the year '97 and '98, several members of European lodges paid visits to Washington Lodge, among others Bros. Dr. Herzberg of Jerusalem, and Dannhauser of Munich. They were received with due honors.

In June, 1899, Brother Thalmessinger celebrated his 70th birthday, and the Lodge resolved to honor him on that occasion by an appropriate testimonial and a banquet, to which prominent members of the Order and the General Committee of the District Grand Lodge should be invited.

On the 17th of October, 1900, Bro. Ellinger, on the occasion of his 70th birthday, received an ovation from Washington Lodge in conjunction with the General Committee of the District Grand Lodge, which came quite as a surprise to the brother.

In September of the same year, Bro. Uriah Herrmann completed the 70th year of his life, on which occasion a committee representing the Lodge congratulated the brother and handed him a set of resolutions, beautifully engrossed, as a token of their appreciation of the many valuable services which the brother had rendered to the Lodge, especially as member of the finance committee.

It was a great shock to the Order and to the community at large, when in the beginning of the year 1904, the death was announced of one of the greatest men in Israel, Bro. Leo N. Levi, the ablest and most efficient leader the Order B. B. ever had. By the untimely death of this brother, the Fraternity lost one of its finest and strongest members, who had infused a new spirit into the apparently declining Order, and who had made it one of the factors in the affairs of the Jewish people. All who came in contact with him, either directly or indirectly, were immediately impressed with the sincerity, intelligence, in short, the greatness of the man. He was truly a statesman. His insight and tact were displayed in his

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action in the Kishineff affair. The work he has undertaken among the persecuted Russians and Roumanians also shows the warm sympathies of the man. His remains were laid to rest January 22, 1904.

The minutes, of which the foregoing pages are extracts, give but an inadequate idea of the work of Washington Lodge. Washington Lodge, from its very inception, became one of the most active lodges of the District, and was looked upon as the leader in every progressive movement. Out of its midst, four Grand Lodge presidents, M. Thalmessinger, A. Emanuel, M. Putzel, and J. B. Falk, and two secretaries of the Executive Committee of the Constitution Grand Lodge were elected.

But what is more characteristic of the high standing of Washington Lodge, is the social and fraternal spirit which suffused the atmosphere of the lodge-room. The meeting-room was, at all times, a home, a family-circle, where the brethren felt they belonged together and lived for one another. Its liberality and charity knew no bounds. It rejoiced with its brethren in moments of happy family occurrences, it mourned with those who became the victims of misfortune. The principle of the lodge was always: "Nil humania me alienum puto," "Whatever moves the human heart, is open for my brother,"—not only concerning the Lodge, but the brotherhood at large.

Although it is generally inadvisable to single out individuals, it would be unjust in this case to fail to point out the one man whose gigantic mind, deep love for the Order, and strong and massive will-power raised him right from the start to the leadership not alone in Washington Lodge, but in every representative body of the Order. Bro. Meyer Thalmessinger, who is our only surviving charter-member to-day, has been, from the day the Lodge was called into existence until this day, ceaselessly active in the promotion of the Lodge's welfare, and there has been no movement in the Order, no important undertaking by the Lodge, in which that brother was not interested with heart and soul.

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ISRAEL IN RUSSIA

By Felix N. Gerson

A voice within me calls and pleads:
"Speak thou the word, if thou canst speak;
The word the bitter moment needs,
Ere all too pale the stricken cheek—
Rouse thee from golden dreams and be
Valiant to right long misery!

"By many ways thy brethren come
From out the wondrous, troubled past.
Dull-eyed with unshed tears and dumb.
Each woe more cruel than the last.
To-morrow's fear they almost seek,
Speak thou their word, if thou canst speak!"

Give then the harp, and let me sound
The chord that to men's ears may bring
Thy plaint who totters to the ground
Pallid and wan for suffering.
If thy great grief it would reveal,
Strong be the harp, with strings of steel.

For gloomed in rayless night the crime
Words cannot utter stamps thee down—
The scapegoat of eternal time
In sunlit field or cruel town—
For thee the panther of mankind
With thirst for blood grows deaf and blind.

For thee the savage teeth gleam white;
For thee the streets incarnadine;
Thy babes are strangled in thy sight,
The lips grow cold that once knew thine;
And all the pent-up misery
Of anguished ages falls on thee.

On thee, who in that distant day
Was named God's messenger on earth,
To speak His word and point the way
Of righteousness and human worth.
Must Sinai's thunder once again
Reveal His will to sons of men?

In His own time, in His own way,
God's truths will wake the souls of men,
And all the grief of yesterday
May hold a new requital then.
Yet in my day the unleashed word
Shall in my verse of men be heard!

Lippincott's.

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In Memory of Leo N. Levi

UNDER the auspices of Executive Committee of the Independent Order B'nai B'rith, a memorial service in honor of the late Leo N. Levi, President of the Independent Order B'nai B'rith, took place in Temple Beth-El, New York, on Sunday, Feb. 14.

The following addresses were delivered:

President Klein's Introductory Remarks

"It is peculiarly fit and proper that under the auspices of District Grand Lodge No. 1, Independent Order of B'nai B'rith, the services of this night should be held. Here our beloved Brother, Leo N. Levi, lived; and here it was that his great efforts were directed, and the splendid results achieved in behalf of the Order he loved so well; and so, among the tributes paid to his worth and usefulness, the most sincere should flow from the hearts of those whose condition he sought to better and improve in every way. It was in championing their cause before the world that he gained the laurel wreath, and showed to all the strength and brightness of true American statesmanship.

"While in the midst of that work,—with problems still before him, which alone his master mind could solve,—he was taken away from these earthly scenes. To us, his death is a personal bereavement, and Judaism at large has lost its brilliant and courageous leader.

"Less than a year ago, at the celebration of the fiftieth anniversary of District Grand Lodge No. 1, he stood in this very lectern and delivered the oration. It was full of love,—full of hope, and pregnant with beautiful thoughts of his intense Judaism. It was a call to arms for the union of all our people. A union of hands, and a union of hearts, to better carry on the work of ameliorating the conditions of the oppressed, the burdened, and the persecuted. It is hard to realize that we shall hear the earnest tones of his voice no more, and in this Temple where yet the echoes still linger, kind words are spoken of him, as flowers are sometimes dropped into new-made graves.

"Hence, we are here to-night to offer, with one accord, the tribute of affectionate admiration to his memory. He was endeared

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to many of us by the tenderest ties of friendship, and to all by the magnanimity of his nature and the lustre reflected by his genius upon the history of our country and our race. It has not been allotted to me, on this occasion, to speak at length of the many traits of character within my knowledge which made our much-lamented Brother the foremost leader in American Judaism,—the useful and patriotic citizen,—and the kind, modest and generous man. All these will be presented to you in more eloquent language than I can command.

Brother Levi lives enshrined in the hearts of all of us. We know what objects he most fondly cherished. What his ambition, hopes and aims were, for the good of our Order, and our people. We can raise no grander monument to his memory than to complete the noble structure which he had so wisely planned, to which his heart was so intensely devoted, and to which the best efforts of his life were freely given.

"Leo N. Levi is not dead.

"God's finger touched him and he slept."

Address by Mr. Jacob Furth

Mr. Jacob Furth, Vice-President of the Order, delivered a message from the Executive Committee of the Order. He said:

"I feel very grateful indeed to the Officers of District Grand Lodge No. 1, for the privilege of being allowed to participate in these exercises, to bear testimony by my presence and by my voice to the high regard which I entertained for our late lamented President and to the grief and sorrow which I feel at his untimely taking off.

"As we meet here now in his honor and in his memory, as we have assembled to give expression to our grief and to our sorrow; as we are here to mourn the loss of a trusted guide and leader, of an exemplary man and an ideal Jew, so meet at this moment the Brethren of our Order and our Brethren of the Faith all over the world, impelled by the same motives, bowed down with the same grief, giving expression to the same sentiments of love, admiration and respect, for our lamented friend and Brother, Leo N. Levi.

"It is meet and proper and strictly in accordance with the eternal fitness of things, that these Memorial Services be held within a Sanctuary of Israel. Nowhere can be found a more loyal, a more devoted Jew than was he in whose honor and memory we assemble

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here to-night. No one worked harder for union and harmony between the Synagogue and the Order; no one understood better than he did that the Order is, as he so beautifully expressed it, "the school for the applied science and ethics of Judaism." The loss to the Synagogue and to our people as a whole, is as great as is the loss to our Order. Jews throughout the world, without regard to their affiliation with the Order, mourn his untimely end and recognize the valiant and important services he rendered to the cause of Judaism.

"The task of pronouncing the eulogy has been confided into the hands of one fully able to do justice to that labor of love. No one knew Brother Levi better, no one appreciated more the services that he had rendered and the high order of intellect with which Brother Levi was endowed and which he offered so freely and so lavishly for the welfare of his co-religionists.

"Permit me, therefore, to direct your attention to a few thoughts in connection with the Order itself, its mission, its aims, objects and aspirations. It has been the custom in Israel from time immemorial on occasions of great joy as well as of great sorrow to turn from immediate surroundings, from the subjective to the objective and to embrace every opportunity to consider the higher interests and the nobler endeavors of mankind.

Let us, therefore, turn for a moment from the hallowed memories and associations of a personal nature and determine here to consecrate the living to the unfinished work which he whose loss we mourn to-night, had so nobly advanced. Let us draw comfort and inspiration and high resolve as we contemplate the devotion and self-sacrifice on the part of him in whose memory and honor we have assembled here, so that the Order may live and prosper and fulfil its highest destiny. B'nai-B'rith-ism and Judaism are, in my judgment, synonymous terms, and very frequently interchangeable. The cornerstone on which the Order has been built is the unification of Israel; it stands as the organized effort to unite all Jews in the work of promoting their highest interests and those of humanity. The causes and reasons which led to its establishment, exist to-day just as they existed in its incipiency. To grasp the situation, to properly fit measures, to meet the emergency as it may arise, to adapt ourselves to requirements, has been the boast of the Jew at all times and that is the tendency of the Order, and that was the direction given it by our late lamented Brother. The Order must advance, it must not retrograde. To-day, more than ever, we must avail our-

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selves of modern thought and use modern weapons to combat the old and the new enemies of Judaism, no matter in what form or in what garb they may appear. Organization and co-operation are the watch-words of the hour. We must use the strength that comes from organization to solve the problems which are before us for solution. No one recognized more than did our lamented leader, that in union there is strength; that we Jews are linked together indissolubly for weal and for woe; that duties and responsibiiities devolve upon us all and that we can only then successfully carry out our mission, when we level the barriers that separate us and recognize, to use a modern phrase, that an injury to one is the concern of all.

"The immigration problem stands before us as the paramount issue of the hour. The Order, in this work, has received the co-operation and valuable assistance of the mighty and powerful organizations, local, national and international, who have had this work in hand. They have been aiming to ameliorate the condition of our persecuted brethren of foreign lands and to help them when they come to this country. We recognize and appreciate this co-operation and I trust that the harmonious relations now existing may continue and improve with time, and I hope that experience, that greatest of all teachers, will better fit us for the important work that is before us, as time rolls on.

"Here, in this solemn hour, I invoke the hearty co-operation of all and the consecration of your best efforts to carry out the plans inaugurated by Brother Levi. We need the active co-operation of all, as the Jewish problem is one, not for a class, but for all.

"We of the West, of the South and of the North appreciate the intricacies of the situation as it exists here in New York. From day to day we gather more knowledge of the momentous problem that you are called upon to solve and of the almost insurmountable difficulties that are before you. We freely offer you our services, our best endeavors and all the aid and assistance that is in our power to bestow. On the other hand, we ask of you to set aside personal differences, to join hands and forces in the gigantic undertaking that is before us, and by emulating the example of our departed chief, by self-sacrificing devotion to duty and by a deep-seated love for our ancestral faith to further the cause for which this great Order stands. Having enlisted the sympathy of this mighty Government in behalf of the persecuted Jew, let us continue our work for the re-

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lief of the victims of religious persecution. Let us, in the beautiful language of our preamble, assist the widows and orphans on the broadest principles of philanthropy.

"Let us unite in erecting a monument to the eternal honor and glory of our lamented chief. It need not be in bronze nor in marble, it need not be expressed by storied urn or animated bust. Let us rather endeavor to perpetuate his memory by a recollection of his beautiful life, his valuable services and his great qualities as a leader. Let these urge us on to a full understanding and performance of our duties. Let us give freely of our time, of our means, and of our services, to build up and to bring to a successful issue the altruistic ideals of our Order.

"Let us strengthen the hands of Brother Levi's successor, let us work and watch, and may the blessings of Heaven rest upon our endeavors."

Oration by Hon. Simon Wolf

"This privilege and honor of paying tribute to our great dead should have been given to some other man who, gifted with rarer eloquence, could have limned a picture on the canvas of recognition worthy of the man and his achievements. But what it may lack in coloring, it will, I trust, make up in the intense feeling of regard, love and affection that I felt for him while living, and doubly more so while dead. Why should we speak of him as dead? While his mortal remains are invisible, the grand work that he left us will live and stir us to higher thought.

"How verily I recall the time when in this very temple our lamented friend stood as the representative of the great Order and pronounced those immortal words in honor of the fiftieth anniversary of District Grand Lodge No. 1, which have become historical and far-reaching. One can scarcely realize that in so short a time such a great change would have taken place, and that he who was in the very zenith of his career, physically and mentally, should have been taken from our midst. The ways of Providence are indeed mysterious, and we poor finites can neither comprehend nor see clearly why such a summons should have reached our friend, when he and his services were so much in need. And yet, who can tell but what there might be some wise and great purpose in what almost seems an irreparable calamity? If so, it would at least be a consolation for those that he has left to mourn, that as he sacrificed the best years of his

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life to solve great problems, and to stimulate, encourage and elevate mankind, the sacrifice was not complete except by laying down his precious life itself. Knowing Leo N. Levi as I did, I am sure that if the Angels of Life and Death had placed before him the alternative with the distinct understanding that his death would emancipate the human race from prejudice, and give absolute equality and freedom to his stricken co-religionists, he would not have hesitated a moment for, indeed, with the full knowledge of all the dangers that encompassed his strenuous life, he pursued a course that was tending inevitably to his early dissolution. Life, outside of caring for the dear ones in his home-circle, had but one attraction, and that was inspired by but one grand purpose, and that was, to be of service to mankind and notably to those from whose loins he had sprung, and to testify by act and word that he was not a man parading for the applause of the multitude, and that as a conservative leader and thinker, he must go on in the chosen path of duty, unmindful of the jeers of the mob, or the golden opinions of the judicious and thoughtful. It is remarkable that Leo N. Levi stands in the pantheon of fame side by side with other great leaders whose work was circumscribed by years and not lengthened by age. It will be the crowning glory of the Jewish people and of the Order of B'nai B'rith, that men like Leo N. Levi have lived, and in their death strengthened all the ties of comradeship and fellowship, that are to act as a stimulus to still greater achievements by those who are left to mourn his untimely loss.

"Leo N. Levi was born in the Southland, in the great Empire of Texas, whose area equals and exceeds that of the great governments of Europe. He inherited from the soil and its environments the love of liberty and the power of fervid eloquence, and he used both for unselfish purposes. While others worked for material gains he distributed the rich coins of his brain and heart to the betterment of mankind. The cause of the Jew, his recognition in the world of thought and action, were conspicuously brought to the fore by his lips and pen, and while the secular press and readers of public thought recognized his services, it is left for the Jews of the world and the members of the great Order of B'nai B'rith to truly estimate and appreciate the forces that impelled him onward. He was, in brief, the Jewish Bayard, "sans peur sans reproche."

"Leo N. Levi was cast in a heroic mental mould. While his physical proportions corresponded with his moral nature and brain

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poise, yet it was the inner consciousness of the soul that lifted him mountain-high above his fellows. He saw with a clearer vision, unrestricted by selfish motives, and was ever prompt to recognize the work of his compatriots and co-laborers, thus instead of deteriorating his own work, strengthened himself for the purposes in which he was enlisted. There were other views expressed and no one recognized more quickly than Leo N. Levi how to accomplish certain ends in aid of our struggling brethren throughout the world; he must not only lead, but follow. Yet, looking over the field, he grasped the opportunity of using the Order of B'nai B'rith to continue making it in a higher degree than even in the past, the connecting link, and to solve problems that had heretofore confronted the Jewish people, and to make the Order the means whereby success could be achieved, and to make it, in fact, a national and international chain, every link of which should be brilliant with good work, and the light reflected therefrom should illuminate and irradiate the darkest corners of the world, bringing hope, cheer, comfort and consolation to the stricken, to the unfortunate, to the destitute and to the persecuted. It was a great ambition, it was a sublime thought, it was an elevated inspiration that guided him, and to his memory we ought ever be true. He has left us a treasure of results and an example that will stimulate the rising generation and steer them into channels from which they have hitherto kept clear.

"The problems of the last four years, independent of that which Leo N. Levi accomplished prior thereto, have not yet been fully understood, and it will take years before they will be appreciated as they should be. The stimulating of the members of the Order, who were phlegmatic and indifferent to a lamentable degree at the time when Leo N. Levi assumed control, the teaching by bulletins and by lectures, of the grand mission of the Jew, through and by the Order, the grappling with Roumanian and Russian immigration problems as they confronted the Jew at home and abroad, the congested condition of the seaboard cities, which he ameliorated to a very considerable extent by the establishment of a removal bureau, the preventing of the importation of unfortunate women, who were being trafficked in for immoral purposes, the caring for orphan children, creating a bureau to aid in their placement, the creating of a central home on the east side of the city of New York, where brethren and even those outside of the Order could gather and in common fellowship do the work of aiding their co-religionists, the aug-

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menting numerically of the Order in the various districts by his matchless eloquence, energy and sincerity, the statesmanship worthy of Disraeli and Cremieux in the Kishineff position incident which will live as a renewed evidence of the liberality of our government and the generous response of the American people, and when the conference was held in the city of Washington on the 14th and 15th of June, that led to the forwarding of the memorable petition, no one can ever forget who witnessed the scene at the White House, how nobly the president of the Order of B'nai B'rith loomed side by side with the President of the United States; and, although many critics have been aiming their shafts at the manner in which the Order handled the Kishineff tragedy, yet any one that reads the signs of history aright can see the great good that was effected then and since. No doubt the recent action taken by the Order in Washington when another massacre threatened our co-religionists, prevented that repetition. All these matters which one can read in a moment, yet which occupied his night dreams and day thoughts for four long years, cannot be comprehended by the mass, who are unacquainted therewith, and only the few who were permitted to enter into the inner circle of his friendship and heartbeats, know and can recognize what Leo N. Levi has been to the cause of Judaism, to the cause of the Jew, and especially to the great Order of which he was such a splendid representative and noble leader.

"But outside of what he did in the Order, as a jurist he was pre-eminent, versed in all the intricacies of the law and its requirements; he grasped with an intuition worthy of a Judah P. Benjamin the finer and salient points that so constantly confront the practitioner. With this ability to comprehend and to reproduce was coupled an integrity as pure as the ermine worn by the judges of the highest courts. He was ready with his lance at rest and visor up to battle for humanity like another Ivanhoe for the Rebecca persecuted and forlorn. In his essays on the duties of the Jew and the future of Judaism, while many looked upon him as pessimistic, he simply sounded the notes of warning that rang through the mountain tops and valleys of the world, and made men and women think and ponder over the great questions that were involved in adherence to the faith of the fathers. As a student in the University of Virginia, he grasped the spirit and motives that actuated and governed its immortal founder, and from that feeling of apprecia-

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tion there was born that magnificent outburst for Thomas Jefferson which still vibrates in the hearts of those that have heard Levi deliver the oration. It was from no partisan or narrow standpoint of statehood that he appreciated Thomas Jefferson, but from that higher, loftier and more idealistic standpoint of what Thomas Jefferson had wrought and done for the emancipation of the human mind, and the recognition of the right to worship God according to the dictates of every man's conscience. Who can ever forget the matchless diction and rare facility of expression aside from the philosophical thought that characterized his great address at the conference of Jewish charities in the city of Detroit, as also his wonderful oration delivered at the annual meeting of District Grand Lodge No. 2, convened in the city of Cleveland? These addresses mark an epoch in the history of American Judaism and impelled the great mass of our people to reflect and consider the momentous questions that confront us. None of Leo N. Levi's addresses were written to catch the groundlings; he was inspired by loftier ideals and created regions of usefulness entirely indifferent as to whether they pleased the mass for the moment, as long as he gave the impulse and cleared the way in the forest of opportunity. While he was not a pioneer, and while others long before he came on the field of action, anticipated him, nevertheless he, while not ignoring the services rendered by his illustrious predecessors, profited by the example of the nestor of the Order, and gave additional spur to a machine that had already acquired world-wide momentum.

"The Order can never forget, if it would, nor can the Jewish people, how well and substantially the foundations of this organization were laid by those who created it, and by that one master mind that for thirty-five years guided the ship through all the turbulent waters into a harbor of rest and confidence, and I know from absolute knowledge that no one appreciated the past more than our illustrious brother, and it was that which gave him the courage to not only continue on the lines laid down, but to improve thereon. Each day has its leader and the conditions of the hour always produce them, and while I am not chary in paying the highest and noblest tribute to our illustrious dead, yet I do not wish any one for a moment to believe that the Order and its grand mission is dead with him. Bismarck was dismissed yet Germany prospered. Disraeli and Gladstone died, yet England continued on its career of prosperity. So the Order of B'nai B'rith, although Julius Bien has retired, and Leo N. Levi has been taken

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from us so untimely, will continue onward, and the great and noble sacrifices they have left will inspire other men to follow in their wake, and to lead the Order and humanity on the lines of progress and civilization.

"Leo N. Levi in American history and in the history of the Order of Bnai B'rith will never die, and what he contributed in these directions he also contributed to the upbuilding, uplifting and betterment of the great republic of which he was so great an exemplar. Leo N. Levi aimed to disarm prejudice and to break down the barrier that existed between man and man, and to infuse first, love of country and patriotic endeavor in his own co-religionists, and thus produce an object-lesson for all. In the city where he so long lived, Galveston, and which mourns him so lovingly and sincerely, Leo N. Levi stood as the foremost citizen, he typified the manhood and patriotism that American institutions inspire, and did it proudly as a Jew.

"And now in conclusion I cannot but repeat the words of love, loyalty and devotion that I delivered on the day of his funeral. As a loving husband, kind father, dutiful son, patriotic citizen, genial comrade, staunch and steadfast friend, zealous and far-seeing brother, citizen of great repute, Jew in whom there was no guile, vale."

IN PHILADELPHIA, PA.

The Rev. S. M. Fleishman, Superintendent of the Jewish Foster Home, delivered the following oration at the memorial service at the Beth Israel Synagogue, Philadelphia, Pa. He said:

"I deem it true whate'er befall
I feel it when I sorrow most
'Tis better to have loved and lost
Than never to have loved at all."

"This sentiment expresses the feeling of the stricken Order of B'nai B'rith. It seems but as yesterday that our noble chieftain stood last in our midst, exulting in his strength as one 'who cometh forth as a bridegroom from his chamber, and rejoiceth as a mighty man to run his course,' and yet he is now but a memoy. How awfully have been verified to us the words of the psalmist, 'Man is like unto a breath, his days are as a shadow that passeth away.' When last we gathered in this sanctuary to pay our tribute of respect to the memory of our lamented brother, Isidore Bush, the mournful cadence

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of our funeral dirge closed with a triumphant hallelujah. He was a man who had lived to the fulness of man's alloted age, he had labored and achieved for his country and his race, he stood upon the pinnacle of his earthly career, beheld what he and others had wrought and with a vision made prophetic by experience and study 'he gazed into the future, far as human eye could see, saw the vision of the world, and all the wonders that would be.' He, to some extent at least, realized his ideals, he had reaped a rich reward in the happiness he had brought to others, in the love and veneration he had gained for himself. So, while we mourned his loss, we still said with a thankful heart. 'The Lord hath given, the Lord hath taken: the name of the Lord be blessed.' But this stunning blow has left us almost bereft of speech; our doubting souls are still wandering in the dark, our whole being rebels against the mandate of an inexorable fate. We ask of God, 'why in the deep and fathomless abyss didst Thou not bid the fell destroyer stay?' 'The dwarfed, the maimed, those tottering to decay, the drift wood on the rocky shores of life, the heart-sore weary of each coming day, all longing for the blessed end of strife.' The grim reaper passed them by, 'and in his mad career he plucked our chief, a flower in fairest field, and cold in death upon his sombre bier lie shattered hopes the coming years should shield.' And thus, with heavy hearts and eyes dimmed with tears we grope our way out of the dark cavern of anguish, holding on to the Ariadne thread of a religious faith, hoping that we shall gradually emerge into the light. Yes, there is a flood of light that illumines the darkness, it emenates from the personality of this truly noble man, a man whose life reminds us "that we can make our lives sublime" and like him when departing, 'leave behind us footprints on the sands of time.' us foot prints on the sands of time."

"It is not my purpose to laud the personal traits of Leo N. Levi. My personal acquaintance with him him is but of recent date. I met him for the first time by previous appointment in the vestry rooms of the Rodef Shalom Synagogue, just before he began his address. We met to adjust a difference. The frank open-hearted manner in which he received me, the earnest attention he gave to my argument, made to convince him of his mistake and the pleasing and effective way in which in that evening's address, he satisfactorily explained the statement at issue made in an early speech, all impressed me with his manliness and his scholarly attainments. Beautiful tributes have been paid to his memory by those who knew him

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best and stood with him shoulder to shoulder in the brunt of life's battles. The fragrance of their flowers of speech have been wafted from Dan to Bersheba, from New York to San Francisco, from Gulf to Lakes and e'en across the sea. My sacred duty it shall be to dwell upon the potent elements of his character, traits that stand out like a search-light in his great age of endeavor and reveal to us not only the motive power of his being but the legacy he has left behind, the unfinished task fallen from his nerveless grasp.

"What is Judaism? With this question Leo N. Levi made his debut before a national Jewish audience. It was the clarion note of the trumpet that aroused all Jewry. What is Judaism? It was no scoffer who propounded the question, nor was it done to create a sensation. He, the president of a large congregation, charged with the serious responsibility of guiding a Jewish community and upholding its ancestral faith, sought for knowledge. 'Get thyself a teacher and relieve thyself from doubt,' say our wise sages. Leo Levi was a faithful disciple. And yet this is a question which cannot be answered in words—it must be written in deeds.

"How did our fallen chief solve it? Dr. Berkowitz in his beautiful eulogy tells us that 'he breathed the atmosphere of a good home.' The Jewish home was his teacher. He was born and reared in a small town in Texas; his opportunities for a secular education such as the Jewish children in a large city enjoy were few and inadequate, yet no man, be he orthodox or reformed, conservative or radical, ever evinced a deeper interest in his race or his religion, none ever gloried more in being a Jew than he. Why? Because he breathed the atmosphere of a good Jewish home.

"It seems but natural that a man endowed with the intellectual gifts of our lamented chief, sustained by high moral convictions and inspired by his earlier influences, should aspire to great things. His devotion to his country was the main-spring of his action. His whole career echoed the sentiment of the Har Sinai Jubilee poem, 'Columbia 'tis a joy with thee to live; my country 'twere a boon for thee to die.' He was thoroughly American and he was a whole-souled Jew.

"And now, my friends, we have come to the last chapter of our address. We have traced the life of our lamented chief from his childhood to his maturer years. Reared in the atmosphere of a good Jewish home, we find him in an early manhood, a citizen of recognized ability, an honored representative of his race, devoted

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to his country, he consecrates himself to its service, striving through the elevation of his race to promote the welfare of his native land."

CLEVELAND, OHIO

The oration in memory of the late Leo N. Levi, delivered by Mr. Victor Abraham, of Cincinnati, was as follows:

"Mourning the loss of a champion of the truth, whose presence thrilled us, in thankfulness for the benefits from his life and to draw inspiration from that life, we devote this hour.

"Contemporaneous history never renders full justice to its great men, nor can it, for it requires the crucible of the passing years to effectually test their work and comprehend their worth, but though this be true, we recognize the right to leadership in those men whose God-given powers make them pre-eminent in labors for the general good and the advancement of their fellows."

"On the 13th of January, such a leader passed to his eternal rest.

"It is no disparagement of the men of ability who have made distinguished the southern district of the Independent Order of B'nai B'rith, to say, that almost universally throughout the southland which he loved, and loved to serve, when a Jewish leader was needed, men turned to Leo N. Levi as one whom they were proud to follow. Enthusiastic in his devotion to a cause he deemed great —and devoted with his whole enthusiasm to his religious faith and to the order which he felt might accomplish so much for Judaism and for the Jew, he gave unstintingly of heart and brain in furtherance of its cause.

"Whether serving as his district's executive head or as its representative on the court of appeals—the highest exclusively judicial body in the order—or as a delegate within its territory—or to the national conventions, his position was assured—his intellectual powers recognized, his advice sought—and his judgment decisive. Not only in promoting the principles of the Order of B'nai B'rith or in the successful practice of his chosen profession were his abilities directed, but he was foremost in educational, communal or charitable effort.

"At the general convention of the Constitution Grand Lodge of the Order of B'nai B'rith held in 1900, in the city of Chicago, the president of the order laid aside the burden of thirty-two years of service and by the spontaneous nomination of every district, Leo N. Levi was unanimously called to the position.

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"Scarcely had he assumed his office when the world was startled by the cry of despair from the thousands of Roumanian Jews, who by religious, social and political persecution, had been deprived of their all, of their means of sustenance. Among them were those who, forced to extremity, trod on foot across the Roumanian frontier with the vague idea of reaching the United States—their haven of refuge. One hundred and seventy-five arrived at New York in the month following the Chicago convention. Admission was denied them and their deportation threatened. The president of the executive committee convened the representatives of New York's leading charitable organizations and a few prominent charitable Jews to deal with the situation—resulting in the admission of the immigrants upon the bond being given for each that he should not become a public charge, a pledge which was faithfully kept.

"Under the leadership of Leo N. Levi, a permanent committee was formed to prevent any unlawful immigration and he formulated a plan of operations which was substantially adopted at a general conference in August, 1900, whereby through the instrumentality of the B'nai B'rith lodges, those immigrants reaching our shores should be distributed throughout the land in such numbers only as not to interfere with normal conditions, as where they could earn their daily bread by honest toil and stand erect and breathe the air of freedom. A work of incessant labor—of grand result.

"The conception and execution of the plan required the clear brain, the conservative judgment, and the statesman-like ability united in Leo N. Levi.

"Contemporaneous almost with his work and combined with it was the effort at solution of the problem arising from the congestion of the East Side in the city of New York. The object to be attained, its almost overwhelming difficulties—its partial accomplishment, were presented to you from the mouth of our great leader in his address, 'The Modern Dispersion,' within the walls of this temple on the 17th day of last May.

"The statesmanship which directed the course of the Kishineff petition (though its reception was refused by the Russian authorities) stayed temporarily, at least, the hand of persecution; and this statesmanship is recognized as the genius of Leo N. Levi, and how much is due to his master mind for the protest, formulated by our government and addressed by Secretary Hay to the European powers, in behalf of the down-trodden Jews of Roumania. Through

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it and by means of the petition to Russia, the world has been made to understand that a republic of free men cannot coolly view the abridgment of human rights and human liberties because of racial or religious differences, emphasizing, too, that the liberty we enjoy is not merely a liberty of tolerance, but one of equality of citizenship.

"Though the voice of his eloquence is now hushed and his inspiring presence has passed away forever, he is not dead and will not die while those who live and feel the impulse of his spirit shall, by that impulse, be urged on to like endeavor and like deeds. This is the value of such a life, a life which instructs us how to live. May its recollection, its self-sacrifice and its achievements leave their lasting impress upon us, teaching us to tread the path he trod—the path which leads we know not where, but which we leave to God who understands the end and what the goal shall be."

Providence, R. I.

At the service held under the auspices of Haggai Lodge, Mr. H. Cutler spoke the following tribute of Leo N. Levi:

"When a great man, and a good man, goes to that reward for which his whole life has been a preparation, it is meet that those whom he has left, his friends, should pause a while in the hurry and bustle of a daily toil to give honor where honor is due and to draw salient deductions from work accomplished that will help us materially in work that is to be done; not to sit in hysterical lamentation that so much has been wrested from our lives, nor in sullen morbidness that revolts against divine decree, but for a space to consider the lesson presented by a well-spent life.

"For these things do we meet to-day in the temple of God, to consider the symbol and the type no less than to pay our tribute to the memory of this man, who, respected by all, was held in loving friendship by so many.

"But this remains for us to do: To point to one who took up the burden of life with its glorifying, commonplace work, its harassing cares, its transitory pleasures and in the sphere in which Providence placed him wrought steadily day by day, with failures not a few, no doubt, but giving always of his best until the end, which is the beginning, is reached.

"His acts of beneficence would be too many to present to you to-day. Suffice it to say that the Jews of the world—from the barren steppes of bigoted Russia to the fertile valleys of liberal America—have great cause to raise a unanimous paean of thanksgiving

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to divine power which gave this man to our race and spared this noble life until he had brought about, by earnest and zealous labor, the culmination of the Roumanian note and the Kishineff petition. Had there been nothing else in his life, these two issues would be all-sufficient to hold his fame forever before us.

"Our friend was called in his prime, in fresh vigor, with a splendid record behind him and still more splendid possibilities spreading along the vista of the coming years. Still our solace is that his whole life was spent in the service of right; that he did his work with every talent given him used to its best advantage; that he left no memory of any wrong behind, but that his monument is the honest praise of two worlds, all creeds and the tender love of a race bereft of a leader who died working."

ST. LOUIS, MO.

At the Shrine in Temple Shaara Emeth, Mr. Benjamin Altheimer delivered the following panegyric:

"It is but a day or two since the people of this country observed in sacred memory the anniversary of the birthday of one of the greatest men America has ever produced, the birthday of the martyr President, Abraham Lincoln, the great emancipator. And to-day we are met, as are the Jewish people all over the land, in sacred memory of one who, too, was an emancipator who lived and worked for the oppressed and the persecuted.

"Indeed, a soldier in the service of humanity has fallen. A knight fighting for justice, right and truth, has laid down his sword and his shield. A high-priest worshiping at the shrine of benevolence, brotherly love and harmony, has entered the life beyond. A noble heart beating in sympathy for suffering mankind lies stilled. A brother whose life-work will yet be appreciated by our children and our children's children, has returned to our Father's house, leaving us in sorrow—and forever.

"To speak well of the dead is a time-honored custom. To remember their aspirations and to appreciate their achievements is a sacred duty and labor of love. It is a privilege to stand here and be permitted to place a sprig of evergreen on the bed of memory, which now cradles our late brother, in whose honor we are assembled here to-day in the House of God.

"In the death of Leo N. Levi, the Independent Order of B'nai B'rith has lost a faithful servant and an able leader; Israel, a de-

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voted son and an ardent champion; America, a patriotic citizen and an honest man.

"Born in Texas, educated in Virginia, and ending his career in New York, he combined in his make-up the chivalry, the dignity and the manhood of the Southern gentleman, the enthusiasm, the sentiment and the intensity of the Jew, with the poise of mind and manner, the common sense and self-control, of the New England Puritan. . .

"At an early age he joined our Order. Its humane and ennobling principles appealed strongly to his idealistic nature, and he took an active interest in its affairs. He held many offices, until he was elected to the highest honor within the gift of its members.

"Under his guiding head and hand, the Order grew in numbers, strength and prestige, and recognized as the Jewish Order of the world, it became a power in Jewish affairs in this country and abroad. . . . .

"To him the Order of B'nai B'rith had still another meaning and purpose. The Lodge was to him the anteroom to the sanctuary of the synagogue; and the aim of both, to mould the Jewish people into fit members of the Temple of a higher and nobler Judaism.

"He was proud of his religion. Being a descendant of the house that gave us an Aaron and a Moses, he was high-priest and leader in one. The laws given on Mount Sinai were to him the lessons of humanity. He had the courage of his convictions, and with Maccabean fire and fervor, force and firmness, he lived, fought and spoke for Israel's honor and recognition.

"In his civic and political life he was an American pure and simple. Our country, with its liberal constitution, based upon freedom of conscience and freedom of speech, was to him the ideal government. He felt proud of his country, as his country may feel justly proud of men such as he. Endowed with a practical mind, gifted with a fine sense of humor, he was a practical idealist, his aim ever to elevate the lowly, to idealize the commonplace. He realized that our existence would be barren without higher ideas and ideals. He practiced in life what is taught in the Book. The divine sentence, "God made man in his own image," found in him its highest expression. Men such as he never live in vain. "Men may come and men may go," but his ideas will live, his work will go on, his ideals will become realities. The world is better, we are

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better, for such as he, and his memory will be a blessing to generations yet to come.

"And now his eloquent lips are sealed, his noble heart forever stilled, and he has gone to his eternal rest and sleep. Sleep on! brave soldier, leader, sleep on! in peace, in love, in immortality! On the tablets of Israel's history your name is inscribed as "One who loved his fellow-men," together with the words: "Secher tsaddick livrocho": The memory of the just is a blessing." And we, your friends and followers, filled with the emotion of the hour and with the Kaddish prayer for the dead on our silent lips, now turn devoutly toward the East, toward "Misrach." We see in the approaching twilight, a solitary spot, on which stands a weeping willow; under that willow Israel weeps, and with tender hands places the evergreen on the new-made grave. Columbia, standing by in deep sympathy, lays the laurel beside the evergreen. On both sides of the grave we see approaching men, women and children, carrying in their hands tiny little flowers; they are Jewish people from Kishineff—planting the forget-me-not in the sacred sod which now covers, and beneath which lie in eternal sleep, the earthly remains of Leo N. Levi."

MEETING OF EXECUTIVE COMMITTEE

THE ELECTION OF MR. LEVI'S SUCCESSOR

The Executive Committee of the Independent Order B'nai B'rith met on Feb. 14, at the Headquarters on Lexington Avenue. There were present Jacob Furth, of Cleveland, O.; Simon Wolf, Washington, D. C.; Adolph Moses, Chicago, Ill.; Solomon Sulzberger, New York; Joseph Coons, Wilkesbarre, Pa., and Julius Bien, Ex-President of the Order and Chancellor of Foreign Affairs. The meeting was opened by Vice-President Furth. Mr. Wolf was unanimously elected to fill the unexpired term of the late Leo N. Levi as President of the Order.

The Committee then took up routine business. After disposing of various matters of detail, on motion of Mr. Moses, the following resolution was adopted, touching on the rumors that certain Jews or Jewish organizations contemplated aiding Japan in its war against Russia.

"The Executive Committee of the Independent Order B'nai B'rith, in special session assembled, takes notice of certain statements appearing in the public press to the effect that American Jews would give aid to one of the belligerent nations now engaged in armed struggle. The Committee desires to record an emphatic

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denial of the alleged fact, and it declares that in common with all American citizens the law of neutrality as proclaimed by the President of the United States will be strictly observed."

Mr. Wolf then laid before the Committee the correspondence relating to the recent rumored outbreak against the Jews in Kishineff. He presented the correspondence with Secretary Hay, and laid before the Committee the report of Consul Heenan of Odessa.

Mr. Wolf and Mr. Sulzberger were appointed a committee, with power to act in reference to the continuation of the Forsyth Street building, which is at present conducted under the auspices of the Executive Committee. It is intended that the work be continued along the lines laid down by Mr. Levi.

On motion of Brother Furth, with the unqualified approval of President Wolf, a committee of three was appointed, of which President Wolf was made chairman, to act as a committee on public affairs, and that no subject pertaining to the well-being of our brethren abroad be taken without the unanimous recommendation of this committee. The other members of the committee are Vice-President Jacob Furth, and Honorary Secretary Solomon Sulzberger.

A report was read on the placing out of Jewish orphan children in the city of New York, from Miss Sarah Michaels, of the Department of Charities. The matter was referred to President Wolf for his action.

Final arrangements for the conducting of an Employment Bureau on the East Side were left to be carried out by President Wolf and Mr. Sulzberger.

A session was held in the afternoon, where various matters of detail relating to the administration of the office, and to routine matters, were taken up and disposed of.

Biography of the Hon. Simon Wolf

He was born in Hulzweiler, Bavaria, October 28, 1836, and came to this country with his grandparents. He studied law in Cleveland, Ohio, and was admitted to the bar in 1861. He enlisted in the Federal Army, but was discharged because of his defective vision. He then went to Washington, D. C., where he has lived for thirty-five years. President Grant appointed him Recorder of Deeds for the District of Columbia in 1869. Mr. Wolf continued in that office for nine years. It was through the influence of Mr. Wolf that Benjamin F. Pixotto was appointed Consul-General to

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Roumania. When the men who furnished the means for the support of that mission had withdrawn their aid after the first two years, Mr. Wolf induced the Order of B'nai B'rith to provide the necessary funds for the maintenance of the mission.

The retention of Colonel Matthews as Consul at Tangiers, where he had been of great service to the oppressed Jews in Morocco, was due to the efforts of Mr. Wolf. He also was instrumental in the appointment of Dr. H. Bendell, of Albany, as Superintendent of Indian Affairs. Mr. Wolf also successfully urged the appointment of E. S. Salomon as Governor of Washington Territory.

Mr. Wolf was one of the leaders in the movement that resulted in the United States Government inducing the Russian Government in 1876 to revoke the ukase banishing the Jews from Bessarabia. In 1881, President Garfield appointed Mr. Wolf Consul-General to Egypt. He was forced to resign because of his impaired eyesight. Mr. Wolf is the founder of the Hebrew Orphan Home at Atlanta, Ga. He is a member of the Board of Charities of the District of Columbia, and president of the Ruppert Home for the Aged and Indigent. He is also a promoter of the Alliance Israelite Universelle and a member of the Committee on Religious Liberty.

Mr. Wolf is the author of "The American Jew as a Patriot, Soldier and Citizen," "The Biography of M. M. Noah," and "The Biography of Commodore U. P. Levy."

THE TALMUD

By Prof. S. SCHECHTER

ONE of the great works which have come down to us from antiquity is the Talmud. Some thirty generations in succession were active at its composition. But the work hardly left the hands of its compiler, when a new generation arose called Elucidators, who applied themselves to the task of its interpretation. These Elucidators were followed by Eminences, and these Eminences by Rabbins, and these Rabbins by Commentators, and these Commentators by Glossators and Annotators, and these Glossators and Annotators by Sub-Commentators. All of these various schools, each of them extending over several generations, labored more or less at the exposition of the Talmud. Yet the Talmud has remained a rid-

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dle to the great majority of mankind. People either could not or would not understand it. The ordinary student could not. It is a work full of difficulties and perplexities which none but those able to give a large part of their time and devote to it all their energies, could be expected to overcome. For, apart from the defective state of its compilation and the corruption of its text, difficulties inherent in almost all works that have come down to us from those remote ages, the Talmud is composed in so peculiar a way as to be quite bewildering to the novice. It is one long series of debates, extending over nearly a thousand years, touching upon almost every subject under heaven, secular and sacred, but full of digressions and windings, apropos and excursions, ever changing and leading up into new subjects. The Jews of olden times were wont to speak of the Talmud as "Yam Ha-Talmud," the "Sea" of the Talmud, and the figure has much force. To one who has grasped its meaning and felt its spirit, there is the ocean-like sense of immensity and movement. Its great, broad surface is at times smooth and calm, at other times disturbed by breakers of discussion, stormy with question and answer, assertion and refutation. Its waves of argument as they follow and tumble over one another, all give a constant sense of largeness and of motion. Occasionally some monster of a forgotten heresy or the shapeless relic of some vanished sect emerges from its bottomless depth, to disappear again in the stronger current of less ancient matter.

This last circumstance should have proved tempting enough to excite the interest of the schooled theologian and the trained philologist, whom no difficulty, be it ever so hard, has ever deterred from mastering a subject, if only promising in historical results. But with a few honorable exceptions they preferred the role of informer to that of instructor. And thus the Talmud occupies an important place in the Index of forbidden books of the Catholic Church, while Protestant theologians of the stamp of Eisenmenger and his school were not less busy in the work of its suppression. The Talmud became, to a certain degree, the personification of the Jewish people, and when the rabble murdered Jews of the street, the learned mob of the Faculties amused themselves with torturing "Rabbi Talmud" and sending him to the stake.

Yet there seems to have been always a lingering feeling among theologians that "Rabbi Talmud" has something to say that is worth hearing. To the Jewish student it represented, after the Bible, the

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most important collection of literature which his nation has produced. He looked to it also for light and guidance in matters of religion, though it must be emphasized that the Talmud (by its very encyclopedic nature and the diversity of opinion prevalent in it) was never considered as a religious code. The work of codification was undertaken by the authorities of later ages, who had to tax all their powers of discretion to discern between the essential and the trivial, the obligatory and the desirable, between the expression of "Catholic Israel" and that of some isolated individual. But considering the fact that the thousand years in the course of which the Talmud arose covered also the period in which the Founder of Christianity and His Apostles lived and taught, and that they spoke the same language as the early Rabbis; that they came into daily contact with them, and occasionally addressed themselves to them; even Christian theologians could not but feel that there may be something in the Rabbinic literature which might prove useful to the Christian student. Some enthusiasts even thought that the Talmud would prove the best means of convincing the Jews of the soundness of Jesus's claim to the Messiahship, so that it is hard to say why the Rabbis were not long ago canonized en bloc. But the more thoughtful saw that, though the Talmud could never be enlisted as an auxiliary for conversion purposes, it must, as a source contemporary, in part at least, with the Gospel, contain historical and theological matter indispensable for a critical study of the New Testament. And thus we find, especially after the Reformation, a large number of Christian scholars devoting themselves to the study of Rabbinic literature and offering the fruit of their labors to the learned world in the shape of various treatises. To refer here only to English-speaking students, it is enough to mention Selden, the Cambridge Platonist John Smith, Cudworth, and the elder Lightfoot. The same desire has also given the impulse to a large number of translations of certain portions of the Talmud and other Rabbinic treatises, of which the reader will find a full account in Dr. Erich Bischoff's "Kritische Geschichte der Talmud Uebersetzungen aller Zeiten und Zungen," Frankfort, a. M., 1899. I do not profess to have read all these dozens of translations enumerated by Dr. Bischoff, but the few I had occasion to consult convinced me that they could not be conscientiously recommended to the student. They are, as a rule, either unintelligible or incorrect, or both, and it is no exaggeration to say that any man who ever undertook to translate

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the whole of the Talmud must have been either a fool or a charlatan. The text of the Talmud being unpointed, they very often failed to read it correctly. Its style, again, (as already mentioned), being digressive and rambling, they rarely mastered its syntax, while its strange idioms and metaphors not infrequently remained a secret to them. Thus nothing remains for the student who is really anxious to have some proper knowledge of the Talmud and the cognate Rabbinic literature, but to go back to the original and wade his way through it.

But first was the word, which had to be properly translated, defined, and in many cases also explained by illustrative passages. Even the Jews, who were always more or less familiar with the idiom of the Rabbis, saw this necessity at a very early period. The first attempt at a Rabbinical dictionary was made by the Eminence Zemah b. Paltoi of Pumbedita of the ninth century. His example was imitated by other famous heads of Rabbinical academies, but especially by Nathan b. Jehiel of Rome of the eleventh century, whose work was considered as a model of a Rabbinic dictionary, and of which the late Dr. Alexander Kohut, Rabbi of the Congregation Ahawath Chesed, and Professor of Talmudic Methodology at the Jewish Theological Seminary of New York, gave us an admirable critical edition in eight quarto volumes. Nathan b. Jehiel was followed by a host of other Jewish lexicographers in various countries and in different periods, among whom Elijah Levita in the sixteenth century, and Rappaport in the nineteenth century, deserve special mention. This last work is more of an encyclopedia than a dictionary, and it never got further than the first letter. However, all these dictionaries were written in Hebrew, one or two also in Arabic, and thus very limited in their use. It was probably this fact that suggested to Johann Buxtorf the necessity of a new Rabbinical dictionary, largely based on Nathan's "Aruk," which he composed in the Latin language and which was completed and published by his son in 1639, under the title of "Lexicon Chaldaicum et Rabbinicum." It is not free from errors and mistakes, but it has the merit of system and order, and thus became very useful to Christian Rabbinic scholars. During the last century great progress was made in this branch of Semitic philology, and it brought us, among others, Jacob Levy's "Neuhebraeisches und chaldaeisches Woerterbuch ueber die Talmudim und Midraschim," Samuel Krauss's "Griechische und Lateinische Lehnwoerter im Talmud, Midrasch und Targum," and W.

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Bacher's "Die aelteste Terminologie der juedischen Schriftauslegung." However, thus far nothing had been accomplished in the English language, and the English-speaking student found no access to the Rabbinic literature, except through the medium of the German, a language equally strange to him, for the understanding of which he had probably many a time to use his German-English dictionary. We need hardly say how laborious and unsafe such a process is.

This want, so heavily felt by every Rabbinical student, was at last supplied by the late Dr. Marcus Jastrow's work, "A Dictionary of the Targumim, the Talmud Babli, and Yerushalmi and the Midraschic Literature," which left the press only a few days after the author's death. It is comprised in two stately volumes, extending, as we have seen from the title, over the whole of the Rabbinic literature, covering 1,736 large quarto pages. Dr. Jastrow was well fitted for this work by reason of his gifts and his attainments. He was a Rabbinic scholar of first rank, having come early under the influence of great European Talmudists from whom he imbibed knowledge and method. while his philological and philosophic training was derived from the foremost masters in the Germany of his student days. To appreciate fully the nature of such a work it should be remembered that its lexicography is not confined to a mere knowledge of the Biblical Hebrew. In the Talmud and Rabbinic literature, the New Hebrew is prevalent, which developed new forms and created new words and terms. Moreover, the Rabbinic literature is replete with many foreign words borrowed from the Persians, the Greeks, and the Romans, under whose political dominion Israel came during the growth of the Talmud and its cognate works. They also came in contact, as can be imagined, with the neighboring tribes speaking Arabic and Syriac. Thus the lexicographer, if he should do his work thoroughly, must be master of the classics as well as the chief Semitic languages. Dr. Jastrow, in his etymologies, is rather disinclined to go as far in the derivation of Talmudical words for foreign roots as his fellow lexicographers are wont to do. He goes, sometimes, to the other extreme, but this will not impair, to any considerable extent, the value of his work, since Dr. Jastrow's principle was to explain the Talmud by the Talmud, and in this he has succeeded. Dr. Jastrow has laid under contribution all the works of his predecessors, and in his preface he gracefully acknowledges his indebtedness to Jacob Levy's Dictionary, "which

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alone," as he expresses it, "could have encouraged and enabled me to undertake a task the mere preparation for which may well fill a lifetime." Yet, in some respects, Dr. Jastrow's work may be considered superior to that of his great German predecessor. It is especially its conciseness and clearness of expression which give it such a value. There is nothing diffuse in it. The author has also made good use of Rabbinowicz's "Variae Lectiones," which enabled him to examine critically and correct the text of the editions. It is true that Rabbinowicz's work cannot any longer be considered as final in this respect, since the last few years have brought to light quite a new class of Rabbinic manuscripts, some of which are provided with vowel-points and even accents, and represent quite a new and more ancient family of manuscripts than the author of the "Dikduke Sopherim" had at his command, but it will probably take some years before these treasures will be made accessible to students.—*N. Y. "Times."*

JEWISH CHAUTAUQUA SOECITY

DEATH OF PROMINENT CHAUTAUQUA WORKERS

The record of the past month in the activities of the Jewish Chautauqua Society has been overshadowed by the irreparable loss of some of the leading workers. The records of the Society show the following:

Minute on the Death of

Leo M. Levi

The officers of the Jewish Chautauqua Society herewith inscribe on their records the testimony of their deep sorrow at the untimely demise of their co-worker and friend,

Leo M. Levi

His passing away on the 14th day of January, 1904, in the city of New York, after a brief illness, at the age of forty-seven years, has fallen as a heavy blow on the whole Jewish world. His large-hearted and large-minded devotion to the cause of Israel brought him to a place of pre-eminent leadership in the international concerns of his people. While guiding their affairs through the agency of the I. O. B. B., his whole-souled and liberal policy eagerly embraced every kindred organization in his generous consideration.

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He was a loyal and faithful member of our society, serving with us in its management, aiding us by his clear-sighted counsel and lending his presence and the spell of his soulful oratory to the service of Jewish education at the various sessions of our Summer Assemblies. .....

We stand among the bereft, and while piously bowing to the Divine decree, consecrate his memory with this humble tribute of undying honor, esteem and gratitude.

HENRY BERKOWITZ, Chancellor
JACOB GIMBEL, President

ISAAC HASSLER, Secretary

Minute on the Death of

Herman S. Friedman

With deep sorrow and the sentiments of heart-felt appreciation for his character and his services, the officers of the Jewish Chautauqua Society herewith enter upon their minutes the record of the passing away of their friend and co-worker,

Herman S. Friedman

who died at Philadelphia, February 1st, 1904.

A man, earnest and high-minded, fulfilling with dignity and honor every trust he bore, his active participation in the work of this organization as its vice-president contributed in abundant measure to the progress of Jewish education. His clear and thoughtful counsel, the genial grace and readiness with which he fulfilled every duty, endeared him to the hearts of his co-workers on the board.

With a keen sense of pain we bow to the Divine decree, yet with sincere gratitude for the privilege we have shared in having him as a co-worker and friend.

We herewith close and seal up the record of his services, as we enshrine them in the memory of his life, replete with the righteousness that abides forever as a blessing.

HENRY BERKOWITZ, Chancellor
JACOB GIMBEL, President

ISAAC HASSLER, Secretary

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Minute on the Death of

Louis Gans

The Society records with expressions of deep sorrow the demise on February 7th, in New York City, of

Louis Gans

one of its Hon. Vice-Presidents. Mr. Gans was known to identify himself to every Jewish interest and to all humanitarian purposes As the President of the Temple Beth-El, of New York, and an officer in many of the leading Jewish Charities of that city, he gave not only of his means, but also of his personal service for the welfare of his fellow-men. His charity knew no bounds of sect, creed, race or color. He appreciated the worth of that higher charity which aims at the intellectual and moral development of man. Therefore, the work of the Jewish Chautauqua Society claimed his interest. His participation at the Summer Assembly intensified this interest, and his acceptance of the office of Honorary Vice-President demonstrated his willingness to further its cause personally.

The deep sorrow which his demise has created on all sides is sincerely shared in by the officers of this organization.

HENRY BERKOWITZ, Chancellor
JACOB GIMBEL, President
ISAAC HASSLER, Secretary

The Society also mourns the death of one of its staunchest friends and supporters, Mr. Emanuel Eichhold, of Mobile, Alabama, who passed away during the last month. He was a member of the organization throughout its existence and a regular attendant at the sessions of the Assembly at Atlantic City every summer. He was an enthusiastic devotee of its cause. Rabbi Moses, of Mobile, in his beautiful eulogy on the deceased, referred feelingly to his broad sympathies and his active affiliation with every Jewish movement, not only of a local but of a national scope, and indicated more especially his participation in the work of this Society.

AMONG OUR READERS

The demand for the literature of the Reading Courses arranged under the Chautauqua system of Jewish Education has required the publication of a new descriptive circular. This circular has just been issued, and may be obtained in any quantity

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for free distribution, by application to P. O. Box 825, Philadelphia. In concise and lucid paragraphs, it sets forth the plans of the Reading Courses, covering Bible study, the various courses in Post Biblical Jewish History and Literature, the Hebrew language and the Preparatory courses. Detailed plans for the organization of circles are also given, together with the full account of the Summer Assembly and a list of the books used in the Chautauqua courses.

Excellent results of the work being carried on this winter by the Reading and Study Circles are received from time to time. The organization of new Circles and the enrollment of new members continue in an encouraging manner. Among the latest to be reported are the following: the school of the Ezras Chovevi Zion Association, of Baltimore, Md., has taken up the Hebrew Course Book No. 1; Mr. I. S. Gomborov, Chairman of the School Board of that organization having carried on the necessary correspondence.

Rabbi Samuel Marks reports the organization of classes for studies according to the Chautauqua system of Jewish education in San Antonio, Texas.

The Jewish Literary Society, organized this year by Rabbi Solomon Foster, of Newark, N. J., has enrolled in the Chautauqua membership.

Mrs. E. Sommers, of Hazelton, Pa., has solicited and secured the aid of Chautauqua plans in organizing the younger members of that community for religious instruction.

Plum Street Temple, Cincinnati, Ohio, under the direction of Dr. Louis Grossman, has adopted the Course Book No. 1 in Hebrew and has enrolled seventy-two additional pupils.

Rabbi Solomon Kory, of Vicksburg, Miss., has also organized a class for the Hebrew course.

Mrs. Solis-Cohen, of Minneapolis, Minn., takes up the course of the Jews in Jewish History during the period of the Rise of Christianity.

The St. Louis Chautauqua Circle reports its meetings as spirited and interesting. Extraordinary efforts were made for carrying out the programme of the meeting held Wednesday, Feb. 17th. Papers on "Our Mutual Friend," by Dickens, in the course of "Jewish Characters in English Fiction," were read by Messrs. Harry Simon and J. H. Bregstone. Prominent St. Louisians are

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participating, and discussions are held to which non-members are likewise invited.

The Circles in connection with the Rodeph Shalom Congregation, in Philadelphia, continue their regular meetings with unabated interest.

The Circle in Anniston, Alabama, owing to a removal of a number of members in that community, has temporarily suspended. Miss Myra H. Sterne expresses the intention, however, of resuming the work again as soon as circumstances will permit.

EIGHTH SUMMER ASSEMBLY

Already material progress has been made in the planning of the sessions of the Eighth Summer Assembly. The dates settled upon are for daily sessions, beginning July 10th, 1904, and continuing to July 31st. The Assembly will be held as heretofore in Atlantic City, N. J. Arrangements have already been entered into with the management of the new Assembly Hall adjoining the Royal Palace Hotel. This delightful gathering-place was found, last summer, to be in every way advantageous, both for the daily meetings and the evening sessions. Bright, breezy and comfortable, the selection of these headquarters contributed materially towards the great increase in the attendance of visitors at the Assembly. Being located directly on the board-walk on the ocean-front, the new Assembly Hall was eagerly sought after as a center of interest and convenient headquarters for congenial spirits from all parts of the land.

DEPARTMENTS OF ASSEMBLY

The effort of the Educational Council to raise the standard of the work done at the Summer Assembly from year to year has prompted important developments for the coming season. A higher grade of studies than has hitherto been attempted has been arranged for in behalf of the advanced students, scholars and rabbis. The following communication, which is self-explanatory, is being sent to the persons who would, as far as known, be especially interested. Any who read these lines are welcome to enroll for this special course:

DEAR SIR AND COLLEAGUE:

You will, no doubt, be interested and pleased to learn that an opportunity hitherto never offered for special work in advanced Jewish studies will be provided by the Eighth Summer Assembly

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of the Jewish Chautauqua Society, to be held at Atlantic City, N. J., July 10th to 31st, 1904. The Society has been fortunate in securing the co-operation of Dr. K. Kohler, President of the Hebrew Union College of Cincinnati, and Dr. Solomon Schechter, President of the Jewish Theological Seminary of New York, and other leading scholars, to conduct a series of Jewish studies for a group of advanced students, in the nature of a University Seminary.

Taking advantage of the leisure of the Summer vacation, those widely scattered throughout the country and unable to devote themselves to special research, will thus be enabled to sit at the feet of these great scholars and secure the benefit of their mastery of special themes, as well as the inspiration of their enthusiasm for Jewish learning. No personal study will be expected of those attending, but freedom of inquiry will be offered with the distinct understanding that all controversial questions, not of a purely educational character, will be out of order. On this basis, the Chautauqua has succeeded in conducting its Educational Work, in behalf and to the advantage of all Jewish people, irrespective of their varying religious affiliations.

The success of this plan will depend upon an advance enrollment of enough persons to enable the Society to make all necessary provision for at least a two weeks' course of two hours a day. The agreeable pastimes of the Summer vacation, afforded by a sojourn at the seaside, will be enhanced by the friendly associations and intellectual recreations thus offered. It will be necessary to secure an enrollment of not less than twenty students at five dollars a week. Arrangements for board and lodging in Atlantic City can be made with the Society's Committee on Hospitality, at about ten dollars a week and upwards.

It is probable that Dr. Schechter will treat of the "Book of Ecclesiasticus," and that Dr. Kohler will take up "Jewish Liturgy." Will you consent to enroll for either or both of these courses? I shall be very glad to hear from you favorably in the near future.

Fraternally yours,

HENRY BERKOWITZ

THE TEACHERS' COURSE

The Committee of Fifteen appointed by the Chautauqua will, at the next Summer Assembly, take under serious consideration the Curriculum for Religious Schools, which was submitted last year by Rabbi Abram Simon, of Washington, D. C. This will give an

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opportunity for an animated discussion of the practical things which are done in the Religious Schools of the country, with the earnest ambition to advance the character, scope and results of the same.

In addition to this, the Society has also closed a contract with Dr. J. Stanley Hall, President of Clark University, Worcester, Mass., for a course of lectures on "The Principles of Pedagogy as Applied to Religious Instruction." Dr. Hall is universally acknowledged to be the leading authority of the day on pedagogical problems. In its effort to afford our teachers the very best opportunities available, the Society congratulates itself on being able to make the announcement of the coming of Dr. Hall to the next Assembly.

It is expected, also, that additional courses will be offered by the Rev. Dr. E. G. Hirsch, of Chicago, whose informing and thought-compelling addresses at the last two Assemblies have raised the standards of the meetings to the highest plane. The Chancellor of the Society, Dr. Berkowitz, is preparing a course on the History of Jewish Education, with the avowed purpose of indicating the true lines of development in educational reforms among the Jews, so that these may be conscientiously kept in touch with the history and traditions of the schools of the past.

Gathering of Teachers

The teachers of Religious Schools of the country, unable to take advantage of the special courses arranged at the local centers, such as that just opened at the Jewish Theological Seminary, New York, and that of Gratz College, Philadelphia, and the Hebrew Union College, Cincinnati, should gladly take advantage of the splendid opportunities provided by the Chautauqua Summer Assembly. The vacation period, with its delightful sojourn at the seaside, can thus be made profitable to those engaged in the important work of religious instruction, in the hundreds of cities and towns.

Communications are now being sent out from the Chautauqua office, to all the Jewish schools in the country, inviting them to send teachers to the next Assembly. Already enrollments are being made, and it is confidently expected that teachers will be most eager to attend, and that the schools will find ways and means for sending them. The Committee on Hospitality will again arrange for the accommodation of the visitors and rates will be secured from ten dollars a week and up. Early enrollment of those intending to be present, will greatly aid the Committee and benefit the teachers in finding satisfactory abodes in Atlantic City.

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SLAUGHTERING ANIMALS

By A. B. A.

THERE is much naivety in the language of Rabbi Friedman defending the Jewish method of slaughtering animals when he says: "Since the Israelites are a stubborn people, it is best to tolerate their custom and allow animals to be killed in the Jewish way, even if the animal suffers more pain in this way, than to be the cause of the death of many Israelites." It is certainly nobody's business to interfere with the choice of your butcher or caterer, and especially if a man's orthodoxy demands a distinct choice in these matters. In regard, however, to the assumption that cattle slaughtered in the non-Jewish fashion are fatal to Jews that eat of them, there is not a particle of proof, and is one of those random opinions that no one takes to heart. It is just such unsubstantial statements which greatly weakens Rabbi Friedman's apologetic inquisition to counteract a prejudice against Jewish people bolstered up by anti-Semites. He seems hardly to be aware of the circumstance that the better-informed persons will turn against him in view of the exceedingly defective knowledge he displays of anatomy, physiology and pathology to which he takes occasion to refer in his defense. This is all the more apparent when he puts the twentieth century knowledge shared by Maimonides against the advances of modern science. He tells us that "the lungs inhale, through the windpipe, fresh and cool air to cool the heart, in order that the heat of the blood in the heart shall not become too intense and shall not kill the animal." This is the exploded theory which knows nothing of the interchange of gases in the lungs, where the inspired air supplies the blood with oxygen that turns the venous blood into the bright red arterial blood, and through exhalation releases the system of the detrimental carbonic acid gas. Among other antiquated notions is the statement that the coagulated blood in the bodies of freshly slaughtered animals is corrupt and diseased. In fact, the much larger volume of the blood of the slaughtered animal remains fixed in the innumerable capillary vessels. The delicate, rare beefsteak, when cut, shows a deeply red coloring and tinges the juice that flows from it. Besides, the German farmer and others thrive on the blutwurst. There is equally a want in the diagnostic

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acumen of the Shochet when he assures us that an animal killed by stunning dies of cramps and cholera. As an orthodox believer, he should stand by his colors in declaring that the blood is the soul of the body, or rather, as the Bible intimates, that "the blood is the life thereof." This idea also implies that the life in the blood of those that died innocently does not come to rest until covered by the earth. The Shochet still covers the blood of the slaughtered fowl with ashes. The poet of Job alludes to this belief when he makes his noble sufferer exclaim: "O earth, cover not thou my blood."

The real point at issue relates, however, to the humane intention of hastening the death of the animal and bringing down the accompanying pain to a minimum. Now, every violent death implies some units of time and some degree of suffering. A stunning blow of the skull confuses or completely destroys consciousness, and the butchering immediately following the blow permanently puts an end to life. The striking method which severs the spinal cord in the top-most region is even a more rapid cause of death, and is usually practiced in the slaughter of the small class of animals. The manner of the Shochet by rapidly severing the jugular veins, causes such a sudden loss of a large amount of blood that unconsciousness succeeded by complete collapse dulls the pain of the initial cut and assures a quickened death. In regard to the suffering and rapidity of death in these various methods of slaughtering, there is hardly a difference worth mentioning. The animal, in all of these modes of slaughtering, is more or less thrown into epileptic convulsions through the excito-motor action of the medulla, but the animal is absolutely unconscious. These muscular spasms witnessed in slaughtered fowls sometimes seem to perform regular actions, though sensibility is entirely absent. The method of cooks that kill poultry by rapidly twisting the neck is a quick death by suffocation.

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AMERICAN JEWS IN RUSSIA.*

By Hon. Francis Burton Harrison

The House being in Committee of the Whole House on the state of the Union, and having under consideration the bill (H. R. 11287) making appropriation for the diplomatic and consular service for the fiscal year ending June 30, 1905—

Mr. Harrison said:—

Mr. Chairman: I have asked for a few minutes to discuss, at this time, a subject which is somewhat germane to the diplomatic and consular appropriation bill. I refer to the insulting treatment by the Empire of Russia of American citizens who are Hebrews and who come to that Empire with American passports.

Now, I have asked for but a brief time in which to discuss this subject, not because I fail to recognize the importance and gravity of the subject, but because it will be presented to you later in this session, with much more ability and much more eloquence than I can summon, by my distinguished colleague, Mr. Goldfogle. He has introduced a resolution which is now before the Committee on Foreign Affairs and which I wish to incorporate in my remarks. For that purpose I should like to have it read by the Clerk.

The Clerk read as follows:

Resolved, That it is the sense of the people of the United States that uniform treatment and protection should be accorded to every American citizen, regardless of race or creed, when traveling or sojourning abroad, and that every earnest effort should be made by the executive department of this Government to secure from the Imperial Government of Russia such uniformity of treatment and protection, especially in the recognition and honoring of the passports held by our citizens, to the end that there be no discrimination made by the Government of Russia between American citizens on the ground of their religious belief or faith; and the President of the United States is hereby respectfully requested to take such steps and cause such diplomatic negotiations to be set on foot as may tend to secure, through means of treaty or otherwise, the honoring and the uniform recognition by the Russian Government and its authorities of American passports, irrespective of the religious faith or denomination of their holders, to the

* Speech delivered by the Hon. Francis Burton Harrison in the House of Representatives, Wednesday, February 3d, 1904.

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end that every law-abiding citizen provided with a passport duly issued by this Government shall, regardless of what may be his race, creed, or religious faith, have freedom in traveling and sojourn in the territory of Russia, subject to such provisions in any treaty between the United States and Russia as are not inconsistent with the spirit and intent of this resolution.

I think we can all see that there is here no question of partisanship. I think, further, that this is not a question of race or of religion, but simply a question of Americanism. It has always been so regarded and so treated by the Administration, both Democratic and Republican, which have taken up this question in the past with more or less energy.

I have no desire to criticise the present administration in the State Department upon this subject. Nor do I believe that the Hebrews of this country have anything but gratitude for the courtesy and attention that they have received when bringing this subject before the Department; but, at the same time, to an American citizen who applies at our State Department for a passport to journey in Russia it is a striking thing to be confronted with a circular, of which I am going to read one clause:

The laws of Russia also exclude from Russian territory, except by special permission, all people of Jewish faith, and while this Government has been endeavoring for some years past to secure a relaxation of this enactment, it is only proper to warn those who are within the category to which they refer, that it has not yet been able to secure from the Russian Government a promise of uniform treatment for all American travelers in Russia without regard to their religious faith or place of birth.

That is a very weak admission on the part of a sovereign power, the United States of America, that they can not secure equal recognition for all of their citizens while traveling abroad.

I am informed that the present Russian ambassador has expressed his willingness to aid as well as he can in the solution of this vexatious problem. But we might as well wait for an iceberg to drift complacently across the equator or for the bear to change his bland and child-like nature as to wait until Russia shall take the initiative in a foreign policy entirely contrary to the internal administration of that Empire.

What we need is another example of the new diplomacy—the American diplomacy which always tells the truth; goes straight ahead and gets what it wants.

I would like to read a clause from the treaty which was con-

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cluded between the United States of America and the Emperor of all the Russias in 1832:

Article I. ....

There shall be between the territories of the high contracting parties a reciprocal liberty of commerce and navigation. The inhabitants of their respective States shall mutually have liberty to enter the ports, places, and rivers of the territories of each party wherever foreign commerce is permitted. They shall be at liberty to sojourn and reside in all parts whatsoever of said territories, in order to attend to their affairs, and they shall enjoy to that effect the same security and protection as natives of the country wherein they reside, on condition of their submitting to the laws and ordinances there prevailing, and particularly to the regulations in force concerning commerce.

Now, Mr. Chairman, I do not know whether anyone in the Government at the time of the negotiation of this treaty knew anything about the internal affairs of the Empire of Russia. I should judge not, from a small piece of history that has come down to us in connection with my distinguished but erratic kinsman, John Randolph, of Roanoke. Some two years before this treaty was negotiated he was sent as minister to Russia, but after he had spent three weeks there he came back in disgust, because, as he complained, the people on the streets of St. Petersburg laughed at him. I suppose he had as much idea as anybody at that time in America of the internal affairs of the Empire of Russia.

Moreover, we had, at that time, no considerable body of Jews living in the United States as American citizens who could safeguard the interests of that race in the treaty. Since that date, matters have changed very much, and we know now, if we did not know then, that in Russia the Jew is not a citizen; that he only exists; that he is not allowed to live except in certain circumscribed places; that he is not permitted to enter into certain occupations; that he is not allowed to have his children educated, except in a very small proportion at each university.

We know that they are crowded along the border in poverty and abject distress in many places. In spite of all that, I believe the treatment of this unhappy race is due to fear on the part of Russia, that if they were to take the Jews into the body politic, assimilate them into their Empire, and make them a part of their citizenship, within two generations the Jews would be the owners of all the Russias.

Now, it is not my purpose to enter into a discussion of the

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whole Jewish question here. That is entirely extraneous to the subject of the remarks that I wish to make. But I wish to merely say that from extensive travel myself, in Russia—and I have no desire to abuse Russian hospitality—I have myself seen some of the conditions as to which the Jews of the United States of America make complaint. I have myself, fortunately, escaped from witnessing those scenes which shocked and filled all the civilized world with horror.

I refer to the massacres at Kishineff—outrages upon the Jews—where men were stricken down before their families, where women were violated and torn to pieces, and where babes were dashed against the nearest doorpost—all simply because they were Jews and had invited the religious antipathy of the self-styled Christians of Russia. I do not refer to this to create any strained feeling between the two countries, but simply to illustrate the fact that under the treaty which now exists, American citizens of the Hebrew faith in Russia have no more protection under the law than those people who suffered the massacres at Kishineff. If they have any protection at all, it is from a little respect for the American battle-ship, or perhaps I might say their desire for the political friendship of America; and that is all, so far as the law is concerned.

Now, Mr. Chairman, it is almost impossible to realize that here in the twentieth century a man may start forth from this land of religious liberty, equipped with a passport ornamented with the great seal of the Department of State, and when he gets to the borders of Russia, a nation with which we are at peace and for whom we have a traditional friendship, he is stopped, he is questioned, he is humiliated, and in all probability he is refused admission to the Empire.

Whatever may have been his reasons for going there, whether a tender feeling of affection for his family there, or a desire to have business relations with the Russian Empire, or whatever his circumstances in life, whether he be of American stock which took part in the Revolutionary War or whether he be the once simple peasant returning now to visit his native village in Russia, he is still an American citizen, and we ought to demand that he receive equal recognition with all other American citizens when they reach the Russian Empire.

I have said, Mr. Chairman, that this is not a matter of partisanship. I wish to amend that in so far as I believe it is the Demo-

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cratic party that has always accorded the most favorable and equal treatment to foreigners when they transport their lares and penates into this country. Ever since the days of Thomas Jefferson, the father of religious liberty in this country, we have been devoted to the cause of foreigners who arrive here. Up there upon the historic mountain at Monticello, beneath the trees is the simple monument under which lies the body of Thomas Jefferson, containing a few plain words on it summing up his career in life.

The chief among those, I believe, he himself would have considered the fact that he was the father of religious liberty in Virginia. Ever since his day our party has welcomed to this country and assimilated within our ranks all foreigners of every race and of every religious belief. We have learned from each one of them some lesson of patience, or industry, or economy, or virtue, or patriotism.

And that is why, Mr. Chairman, I hope that when this resolution, which is now before the Committee on Foreign Affairs, if it receive their favorable consideration, comes before this House, every Member of the House of Representatives, irrespective of what religious belief he himself may have, will unite upon the common ground that American citizens, whatever their religion, whatever their race, whatever their creed, are entitled to equal representation and equal recognition when abroad.

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REVIEW OF THE JEWISH WORLD

On Sunday, Feb. 7, in New York, there occurred the death of Mr. Louis Gans, at the age of 66.

Mr. Gans was born in Bohemia, receiving his education in Prague, where he was a student of theology. At the age of nineteen, he came to this country, starting life here as a teacher. Subsequently, he went to California and later to Helena, Mont., where he engaged in business. In 1864, the late Mr. Gans definitely took up his residence in New York as the resident buyer of his firm.

The deceased was President of

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Temple Beth-El, Vice-President of the Montefiore Home, New York, of which he was one of the founders, and the membership of which was materially increased owing to his efforts, and at one time a director of the Mount Sinai Hospital, New York.

Mr. Gans made several bequests, as follows:

Montefiore Home, $25,000; Montefiore Home for bed, in memory of Mrs. Gans, $2,500; Mount Sinai Hospital, $2,500; United Hebrew Charities, $2,500; Hebrew Sheltering Guardian Society, $2,500; Hebrew Orphan Asylum, $2,500; Jewish Theological Seminary, $2,500; Home for Aged and Infirm Hebrews, $1,000; Hebrew Technical Institute, $1,000; Educational Alliance, $1,000; Beth Israel Hospital, $1,000; Lebanon Hospital, $1,000; Colored Orphan Asylum, $1,000; Gemelath Chesed Society, $1,000; Society for Ethical Culture, $1,000; Hebrew Union College, Cincinnati, $2,500; Hebrew Widows' and Orphans' Home, New Orleans, $2,000; Ladies' Auxiliary Society, Temple Emanu-El, Helena, Mont., $500; to the deserving poor of Helena, Mont., $2,000; to the Hebrew Benevolent Society, Helena, Mont., $500; Jewish poor of Mr. Gans's native village, Neustadtl, Bohemia, $1,000; among the deserving non-Jewish poor of the same village, $500; among the employes of Gans & Klein, Helena, who had been employed for six months prior to Mr. Gans's death, $3,000; to Dr. Kohler and Rabbi Schulman he gives $500 each.

* * *

Mr. Simon Borg, who died in New York on Feb. 10, was born in Haupersweiler, Rhine Province, Prussia, April 1, 1840. His father was Model Borg, a merchant whose ancestors have been traced to Holland. At the age of fourteen, young Borg lost his parents. He was the eldest of four children. Two years later he came to this country, passing through New York on his way to Memphis, Tenn. There he served as an apprentice in the carriage-trimming business with the firm of N. S. Bruce & Co. The trade suffered during the civil war, and Mr. Borg became a cotton buyer. The Southern planters refused to deal in anything but the Confederate banknotes, which fluctuated greatly in value. This led Mr. Borg to dealing in these notes, which finally took up his attention to the exclusion of the cotton business. As the State of Tennessee laid a very heavy tax on this business, he determined to enter the banking business, and formed, with Lazarus Levy.

Mr. Borg was President of the Home for Aged and Infirm Hebrews, New York, at the time of his death.

* * *

Several Baltimore Hebrew charities are made the residuary legatees under the will of Zipporah De Wolff. After one of two minor bequests and providing for the purchase of a burial lot, the residue of the estate is left to the Hebrew Orphan Asylum, the Hebrew Hospital and Asylum the Hebrew Benevolent Society and the Hebrew Free Burial Society, the division of the estate among the organizations being left to Henrietta B. Ulman, who is constituted exe- Israel Congregation of Philadelphia. Pa., and another provides that the Hebrew Orphan Asylum shall re-

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ceive $200 upon condition that prayers are offered for the soul of the testatrix upon each anniversary of her death. One hundred dollars is also left to the Baltimore Hebrew Congregation to be used for the care of the testatrix's grave, ture, which will be erected on a suitable tombstone for the grave.

* * *

Congregation Beth Hasholom, Williamsport, Pa., is about to build a new temple, the present place of worship on Front street having become too small to accommodate all the members. The new structure, which will be erected on a site at Center and Edwin streets, will be two stories high.

* * *

New synagogues have been dedicated in Elizabeth, N. J., Butte, Mont., and Charlotte, Va.

* * *

Owing to the efforts of the Rev. Zepin, Director of the U. H. C. Circuit Work, new congregations have been organized in Lima, Ohio, and Logansport, Indiana.

* * *

The movement towards the erection of a Young Folks' Synagogue on the lower East Side of New York is progressing favorably. There is a decided tendency that the service in the proposed synagogue shall be orthodox.

* * *

With the idea of ultimately securing money enough to open a settlement house, the Council of Jewsh Women, of Syracuse, N. Y., have started a fund.

* * *

Washington Lodge's Fifty Years.

Washington's Birthday was a great day for Washington Lodge. To celebrate its fiftieth anniversary, the members and their wives and friends met at the Harlem Casino.

Washington Lodge has reason to be proud of its record, for it has been the banner lodge of the B'nai B'rith. From its earliest days it has shown earnestness, enthusiasm and a capacity for good work. It fittingly celebrated its golden jubilee last Monday night at the Harlem Casino.

The affair opened with a "festloge." Presiding was the venerable Mr. Meyer Thalmessinger, just recovered from a long illness, the sole surviving founder of the Lodge, who welcomed the guests in a beautiful address that was replete with feeling. He was followed by Mr. J. E. Reinthaler, Mr. Solomon Sulzberger, for the Executive Committee, Jacob B. Klein, for the District, and Moritz Ellinger, for the Lodge. Mr. Klein made a strong plea for the Order to concern itself more with the larger field of communal work, to which he promised his best efforts. Mr. L. Wollstein spoke feelingly of the departed members and A. U. Zinke, president of the Lodge, announced a gift to the Yonkers Home for Aged and Infirm as a substantial token, by the brethren of the occasion.

The Lodge closed with the company's singing of the national anthem.

Next came the banquet. After a few words of grace by Dr. Isaac S. Moses, justice was done to a generous meal, during which Mr. S. Weingart responded to a toast to the ladies, and Mr. Charles Hartman to one "Our Country," under such disadvantages as characterize a large gathering in a banquet hall. The orchestra discoursed patriotic and Jewish music, the company picking up the Passover hymn and

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singing it, and demanding its repetition. As souvenirs, little silver wine-cups were given to the ladies. Subsequently, the floor was given over to dancing. which was indulged in to a late hour.

The souvenir volume was an exhaustive history of the Lodge, by Hon. Moritz Ellinger, with a fine frontispiece of Mr. Thalmessinger.

The Committee in charge of the affair consisted of Herrmann Cantor, Chairman; William Jonas, Treasurer; Edgar Ellinger, Secretary; B. F. Caston, Louis Haas, Isaac Hamburger, Uriah Herrmann, Max Liebling, Nathan Metz, Dr. J. E. Reinthaler, Philip L. Sondheim, Maurice Tannenholz, S. Weingart, Louis Wollstein, Henry Muhlhauser and Alexander U. Zinke.

The present complications in the Far East have drawn attention to the Jewish population of the land of the Mikado. While the history of the Jews in China has been somewhat elucidated, there is known but little of our co-religionists in Japan. The geographical situation of the country does not permit of a large immigration from the neighboring countries and it is only since explorers and missionaries have opened the way to Japan that Jews have found their way into the country.

The first Jews whose names are known came to Japan in the middle of the last century. They were mostly English Jews attracted by the commercial connection between England and Japan, but there were also some Russian Jews. Two, Mr. Reuben Isaacs, who is now in New York and his brother settled in Yokohama in the '60's. A man by the name of Salomon was the first Jew to carry on a large business with merchants of Japan, and later he brought his family and a number of friends over to him. Besides these English Jews there are several French Jews. In 1880, there were resident in Tokio about twenty Jewish families, but they have not, up to the present, founded a congregation. The majority of these Jewish settlers are not religious, and they, therefore, do not seem to care about organizing, although it is known that the Japanese Government would not prevent them doing so; for, since the past forty years there exists in Japan full liberty of conscience. There are, of course, certain laws concerning foreigners, but there is no doubt that in the course of time these restrictions will be abolished.

There are, at the present time both in Tokio and Yokohama, sufficient Jewish merchants, who have the means and possess the right to establish communities, if they so choose.

Japan, on account of its size, is not adapted as a good place of settlement for Jews, but Corea would offer a larger and better field. In recent years, quite a number of Jews have settled in Seoul.

* * *

The Russian Minister of the Interior has convened a conference of governors to be held in St. Petersburg, for the purpose of discussing the question of extending the area of residence of the Russian Jews. It is said that the acute economic depression under which the Jews labor has caused Von Plehve to devise means whereby the right of residence may be extended to districts outside of the Pale of Settlement. Prince Urussoff, the Gov-

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ernor of Kishineff, has already declared, prior to his departure for St. Petersburg, that he was in favor of extending the area in which Jews should be permitted to reside. He is reported to have said that he considered the Jewish trouble in Russia to be mainly due to economic causes and that a larger area of domicile would somewhat ameliorate their condition. Meanwhile, fifty-seven places within the Pale have been thrown open to Jews.

A number of city councils in the Governments of Cherson and Tauria have petitioned the Russian Government to allow Jews the unrestricted right to live in any part of the provinces. The petitioners point out that such a step was advisable in the interest of industry and commerce.

* * *

The Council of the Jewish Colonization Association is devising fresh schemes of colonization. Five thousand hectares of land have been acquired in Palestine for the purpose of settling colonists from Southern Russia. It is also agreed to establish several colonies in Cyprus, the Jewish colonies of which have hitherto been failures.

A large emigration of Russian Jews to Argentina is to be organized. Attention will be paid principally to Jewish agriculturists in the south of Russia, who are unable to maintain themselves owing to a lack of sufficient land. In the Jewish Colony Nahar Tob, in the province of Kherson, many are ready to leave for Argentina, where each family is to receive 100 hectares of land, with all the necessary implements and cattle, the debt to be repaid to the Association in ten annual installments.

The Council has decided to appoint Rabbi Halphon, a former pupil of the Jewish Seminary in Paris, as Rabbi of the Argentinian colonies.

It is stated that the Jewish Colonization Association has offered to place at the disposal of the Galician authorities 4 to 10 million francs for the purpose of developing the industries of Galicia, if certain specified privileges are granted to the Jews. The offer is being considered.

* * *

Mr. Alfred L. Cohen, who recently died in London, has left a fortune amounting to $2,776,750, about $20,000 of which has been willed to charitable institutions. In bequeathing to his son, George Alfred Cohen, his house and stables and their contents and $600,000 in trust, the will states: "I make the foregoing bequest of the contents of my house and stables to my son in absolute confidence that he will maintain his promise to me that when he marries he will marry a girl of the Jewish creed and race, worthy to preside in his house and maintain the traditions of my family."

* * *

The death is announced from Casale Monferrato, Italy, of Cavaliere Flaminio Servi, Chief Rabbi of that city since 1874. He was editor of the Italian Jewish paper, "Il Vessilo Israelitico," now in its fifty-second year. The deceased rabbi was a member of a number of academies and other learned societies in Italy and abroad.

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PUBLISHERS' NOTES

CHOOSING a career for young men to follow has always been a matter of interest and importance to parents as well as to the young men themselves. As the great majority of young men entering business life have little to invest except their brains and enthusiasm, the question has always been, What business can be entered with the greatest prospect for future success, requiring the investment of little or no capital at the beginning?

United States Senator John F. Dryden, of New Jersey, one of the most prominent and successful business men in the country, and the man who first introduced Industrial Life Insurance into the United States, has written an interesting and timely article on the opportunities which Life Insurance offers as a career for men starting in business.

The article has been printed in a handsome little brochure by The Prudential Insurance Company of America, of which Senator Dryden is the President, and as that Company gives employment to more than 20,000 people, Senator Dryden can be said to speak with authority.

An important thought in reading Senator Dryden's article is that his remarks apply with the same force to men in middle age as they do to young men. The article is worth reading by all men, young and old, and a copy of the booklet will be sent upon request to the Home Office of The Prudential at Newark, N. J.

EZRA S. BRUDNO, author of "The Fugitive," an intimate story of the Jew oppressed in Russia and an immigrant to the United States, from the press of Doubleday, Page & Company, is the contributor to the *World's Work* of an article on 'The Emigrant Jew at Home.' Mr. Brudno's book is said to have the value of a human document in picturing the lives of his people not only in the congested districts under the Russian yoke, but also in the East Side New York slums, and in successful occupations as well.

THE DELINEATOR has become more than "an illustrated magazine of Literature and Fashion," as it is styled by its sub-title. Its field has been so fully developed that it to-day covers every department of the household, from the library to the kitchen. There are sketches and stories for the children as well as for the mothers, and direction for cooking the substantials of life as well as the cookies that tempt the young.

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THE reader's special attention is called to the advertisements of a new Haggada, that appears in this issue. Specimen pages given herein, give some idea of the work. The Hebrew is large clear type, and the English translation is very fine The music is a new feature in such works.

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No. 4

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214

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APRIL
1904

CONTENTS

Articles in this number of the MENORAH are by

M. Gaster . . . . . Louis Ginsberg

Alois Kaiser . . . . . I. L. Bril

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THE MENORAH

Vol. xxxvi. *APRIL, 1904* *No. 4*

THE FUTURE ASPECT POLITICAL PALESTINE*

BY REV. DR. M. GASTER

JERUSALEM is not farther away from Central Asia than Shanghai or Hong-Kong, and if we sometimes start in the deliberations of this Society from the East so as to penetrate into the heart of Asia, we may just as well for once reverse the course of our journey and attempt to penetrate into the centre of Asia via the West. From whichever point we begin our journey, we are sure, sooner or later, to come across the soldiers of the Empire watching over its confines. In our case, one feels almost within earshot of the outposts. We have only to travel a little longer westwards. It is another kind of Westward Ho! pregnant with the same significance and instinct, with the same lessons. It is not the geographical position alone which determines the relation between countries. It is far more the community of interest and the influence which a move in one direction may exercise upon the magnetic needle of political orientation in a different part of the world.

It is for this reason that I have ventured to bring before the members of our society the aspects which the political future of Palestine may have on the future orientation of English policy in the Far and the Near East. The threads that lead from one to the other are often so finely spun, that they escape the eye of the casual onlooker. But thin silken threads prove often stronger than thick flaxen cords. The spider's web may, in time, become a net to catch a lion, and lo! entangle him in its meshes at the most critical moment. The interdependence of Palestine and Central Asia may appear remote, the connection shadowy, yet to a careful observer many things stand revealed which prove the nexus to be much closer than anticipated. The problem of the future of Palestine conjures up so many dangers and complications and is fraught with so many vital consequences, that the Armaggedon spoken of from ancient times

* Read before the Central Asian Society, London, England.

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ceases to be the picture of a perfervid imagination or a poetic though gruesome exaggeration. It haunts the mind when it is once grasped in its full significance. The highest interests, religious, political and commercial, seem to clash in Palestine.

Palestine is not a commonplace land of which one could speak with dispassionate calmness as in the case of other countries. That land was and is the Holy Land for the untold followers of the three great religions of the world. When discussing its future, one beholds again like Moses the flaming and yet unconsumed bush in the wilderness. The fiercest flames have raged round that bush in the wilderness. And who knows how many more fires will be kindled and burn fiercely round the same apparently barren strip of desert, lit up by the fiery contests of nations. It is curious to watch the ebb and flow in the destinies of countries. Flourishing for a time, they are then neglected, to be brought back again to their old position. A great change has come over the nations of Europe during the last fifty years. An expansion has been going on on an unprecedented scale. Acquisition of new territories have become their ruling ambition. The motive power for these new adventures is, so we are told, to extend commerce, to strengthen the industrial development. We must get new openings for our wares, new markets for the growing commerce. This may be the driving power with many, who are merely tools in the hands of that wise Power which rules the destinies of man and uses human weakness and frailty for the accomplishment of that design, which a few can dimly discern in moments of great spiritual exaltation.

When away from the noise of the market and from the shout of the competing crowd, we hear the whispering, still voice from the mountain. It speaks then to us, as the national conscience. We formulate it when standing on a higher plane, and we call it then, though dimly perceived, by a name that changes with the time, but has one meaning that war and conquests serve a higher end than mere material satisfaction, and that with every new acquisition new burdens are imposed upon us. To-day, and here, it is called the White man's burden. In the Middle Ages it was the cry of the Crusader: God wills it. It was the cry of the conquering Arab who saved from utter extinction the few sparks of ancient civilization nearly extinguished. We perceive that we are standing in the service of a higher ideal, working for a much greater and more glorious end than mere acquisition of territory or subjugation of a few

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tribes or nations. The ultimate aim is to hasten the day of universal happiness, to increase the amount of personal well-being, spiritual as well as material, when breaking down the barriers of prejudice and ignorance which separate man from man, we shall unite all in the work of human redemption.

Only those nations that have reached a high standard of civilization have become more conscious of the fact that they have a higher mission to fulfill than merely to rule by a strong hand the races over which they hold military sway. One cannot help pointing to the happy, peaceful state, now prevailing in India and Egypt, where, not very long ago, measuring time by the guage of historical evolution, the life of man was not safe, where bloodshed and strife were daily occurrences, where ruler rose against ruler, and usurpation of the throne with its concomitant horrors were the regular form of access of government. Extortion, unfair dispensation of justice, were the recognized system of administration, not to speak of those horrible religious practices of negro and Hindu sects, of slave raiding and selling, etc. All this has been put down with a strong hand and belongs to the past. The weak is being protected, the proud is being humbled. All enjoy an amount of security and freedom never attained before. This is the result to which the whole course of history points as the natural goal.

It may be that even this is only the first unfolding of the divine design. From this point of view, the tendency of expansion has a deeper and more moral significance than is generally granted. The realization of the full ideal may be reserved for a period still hidden in the womb of time. From the matter-of-fact point of view conquests are not undertaken for the purpose of promoting a general fraternization; on the contrary, according to our every-day experience, every new territory added to the possession of one or the other Power, means, in most cases, the exclusion of every one else and the restriction or exploitation for the sole benefit of the nation which has acquired it. The clash of arms and the conflict of interests still dominates the world and yet are these only stages in the onward march of mankind. With these we must also deal for the time being. Abstract speculations help us to understand the inwardness of things, but material interests press for an immediate consideration.

In studying the drift of modern expansion we are struck by a peculiar feature. The peripherie, the outward edge of the sea-washed countries is now first attacked. The extreme ends are sought out to

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begin the penetration into the interior from the coast, and it is only natural, for they are reached by the sea. But the remarkable point which I am pressing home is that though the acquisition of new territories begin from the extreme fringe of the inhabited world, the circle is slowly drawing closer towards one center. Hitherto no one has noticed it, nor has any one attempted to locate the centre of clashing interests. It is looked for still in Central Asia, and all the attention has been concentrated on that part of the world. But that is a mistake. That centre is in Asia Minor and in Palestine. All the lines converge towards that part of the world, and, if extended, will be found to converge all to this point. Parallel with the extreme end extension a new tendency is growing. The Near Eastern question is assuming large proportions, and is looming more formidable than ever in the eyes of European nations. For a time the shores of the Mediterranean have been almost completely neglected. Now, however, for those who watch the drift at close hand, the whole is changing. Every strip of the littoral is being occupied and studded with European settlements brought under the rule of European governments. The sea, which on its waves has rocked the cradle of human civilization, is becoming fast the centre of human aspirations and ambitions. Let us examine the map of that part of the world in the light of recent events, and of those which throw their shadows before them.

Up to comparatively modern times only two nations tried to set foot on the African Continent. The movement began from the west; the setting of the sun. In order to protect her eastern interests, England occupied Gibraltar and took Malta. France occupied Algiers. Since that time Italy had become an independent and United Kingdom, with new hopes and wishes. Italy is turning longing eyes on the northern littoral of the Dark Continent. The position of Egypt has been completely changed both by the building of the Suez Canal and by the English occupation. The consequences of this change have not yet been discounted. Questions are still pending waiting solution. Russia has meanwhile come considerably near the Bosphorus and Austria has moved her legions down Bosnia and Herzegovina. The safety of the Suez Canal and the dominion over Egypt are now vital considerations for English policy. Both are indispensable for maintaining the supremacy of English rule in India and for the protection of the great Colonies which have sprung up in the course of these last fifty years. These are familiar axioms which need scarcely be mentioned. As a corollary then follows the natural and obvious conclusion that the Dardanelles must be kept closed to

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the Russian fleet. It could not be tolerated at so close a distance and the entry of the Russian navy into the basin of the Mediterranean would completely upset the balance hitherto maintained in those waters.

These and similar arrangements are, however, of a temporary character. No wise statesman relies on the facts of the day, he frames his policy according to the exigencies of a new or remote contingency. The wise anticipation of events is the secret of great men, and the means which they take to meet unexpected calls upon the nation are the measure of their greatness, and distinguish the far sighted man at the helm of the ship from the narrow-minded politician, who follows the rules of the text books. A sudden collapse of all calculations is not likely to happen, nor would any single war completely change the whole map of the world. But far more radical changes are brought about by slow, almost stealthy, underground work, carried on for a long time, which undermines the structure and thus causes the collapse. Such changes are in constant progress, and they are sure to affect the position of England in the Near East, consequently in the Far East! I say deliberately "Consequently" in the Far East, for any change to the detriment of the existing status in the Near East must inevitably have a detrimental effect.

Take one simple recent example. If not for the South African entanglement, who knows whether we would now be confronted with the virtual occupation of Manchuria by Russia and with the eventuality of war?

Of less immediate concern is the future of Morocco, the peaceful penetration by France and the possible occupation of Tangiers with the result of diminishing the value of Gibraltar almost to a vanishing point. But of greater moment is the development of events which sooner or later must take place in the eastern part of the Mediterranean. Austria is creeping slowly down along Novi-Bazar and has only recently asked for Turkey's permission to build a net of railway lines to connect its own with Salonica. It is the replica to the peaceful penetration by the French in Morocco. This peaceful occupation is recognized all over the East as part of the compact entered into between Russia and Austria as far back as the Berlin Congress in 1877. Both are waiting patiently for the proper moment, but their plans have been laid long ago. Austria has not, as a rule, shown such tenacity of purpose as Russia in carrying out a definite programme. In this case it has been kept to it and prompted by Germany. Whatever Austria gains directly in that direction is indirect gain for Ger-

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many, and Germany is maturing plans of her own. The appearance of a strong Austro-German fleet in the magnificent Bay of Salonica with its magnificent base could not be contemplated with absolute equanimity.

Turning to Russia, I can do no better than quote a few striking passages from the book of the late Laurance Oliphant, "The Land of Gilead." It had been my privilege to co-operate with him, or I should like to put it better, he collaborated with us in Roumania at the time, in the establishment of the largest and now the most prosperous Jewish Colony in Palestine, so graphically described by him afterwards in his "Haifa." He went to Constantinople and thence to Palestine with the idea of establishing a colony on a large scale in the eastern part of Palestine. He studied the problem at first hand from close proximity and with a knowledge of the factors, which dominated then the situation. The warning which he uttered twenty-five years ago is now more emphatic than it was then. He writes as follows (p. 516ff): "Practically the Congress of Berlin amounted to a European coalition against Russian aggression on Turkey in Europe, which must put an end henceforth and forever any designs on her part on Constantinople.

The independence of Roumania, the erection of Bulagria into a principality, the territorial intervention of Austria, the creation of Eastern Roumania, are all so many barriers interposed between Russia and the Bosphorus, which time will only serve to strengthen. Relieved from the burden of any such design, though he may still labor politically to control the Slav States of the Balkan peninsula, she can henceforth concentrate her energies on conquests in Asiatic Turkey, and in accomplishing even more effectively the objects which she had proposed to herself by the acquisition of Constantinople. For in the days when the Russian policy of aggression on European Turkey was originated Egypt was not, as now, the commercial highway and strategical road to India! Nor did the occupation of Constantinople open the Mediterranean to her fleets unless it was complemented by the occupation of a port in the Ægean. Now, however, that her frontier has been extended in the direction of Armenia, she is as near the Mediterranean from her Asiatic outposts as she ever was from her European.

"It is no further from her lines beyond Kars to the Bay of Alexandretta than it is from her frontiers on the Danube to the Dardanelles, while Alexandretta is not half as far from Egypt as Constantinople. Instead of a treaty of Berlin, and sundry more or less

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independent States intervening between the Asiatic Russian frontier and Alexandretta, there is the Christian nationality of Armenia loudly calling for foreign interference, a Moslem race of Kurds in a state of more or less chronic insurrection, and aspiring to complete independence, and a mixed Christian and Moslem peasantry in a condition of extreme destitution and suppressed discontent. These all constitute invitations, rather than obstacles to an advance in this direction." Before proceeding further with this quotation, in which Sir Laurance shows the inwardness of that desire to advance southwards, it is better to interpose here a few remarks on the passage just quoted.

Neither the Treaty of Berlin nor the creation of these petty States have proved the least obstacle to Russia's advance. Whoever imagines that even with the prospect of gaining easier access to Alexandretta, Russia would ever relinquish the hope of Constantinople or pause in its onward march towards that goal, is grievously mistaken about the only true aim of Russia's policy. It is the fundamental principle of the so-called will of Peter the Great, which, as I believe, had been drawn up by Prince Cantemir, of Moldavia. But of this on another occasion. To conquer Constantinople and to place upon the heads of the Tsar the ancient crown of the Byzantine Emperors is the fixed pole of Russia's ambition. The Tsars have considered themselves as the rightful heirs to the Byzantine emperors; they have adopted the double-headed eagle as their standard from the Byzantines, together with Christianity. Constantinople is known in Russia and among the Slav nations by the name of "Tsarigard," "the town of the Tsars," and the imagination of the Russians has been inflamed with the vision of Russia's enthronement in the old capital of the Orthodox emperors.

To persuade ourselves that because of a temporary check Russia and the Russians of any denomination, Liberals or Radicals of the future, as well as autocrats in modern times, would ever flinch from the attempt at conquering Constantinople is to lay up for ourselves a rich store of disappointment, a snare and delusion which should no longer be entertained. It is one of the fixed assets in the political calculation of the future. Whether it be true or not, is not for me to say, that England has made up its mind to take this contingency into a favorable consideration and to shape its Near Eastern policy in accordance with the situation created by Russia settling definitely in Constantinople. So the tale runs. It may take more time until it come to pass than some anticipate, but that it will come to pass there is little doubt. Whatever may happen now in the Far East--

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and the expansion in that direction is much more due to the treaty of Berlin and to the momentary pause imposed upon Russia's aggression in the Near East—vanquished or victorious Russia can so little think of relinquishing her object in the Near East as give up the idea of being a great power. If they lose the game in the Far East Russia is sure to compensate itself in the Near East, and, if she should win, who dare put a limit to her ambition? Threats of retaliation against this country are already being circulated, and we may be quite sure that nothing will be left undone to try and carry them out. Sooner or later Russia will see herself installed in Constantinople? Germany has now entered the path of a peaceful penetration by commercial conquest. Whatever other aims may be lying at the back of the advances made to Turkey by Germany, those who have studied the recent Bagdad railway scheme have had ample opportunity to satisfy themselves that they are not meant to further England's aims, or to increase confidence in the stability of things nearer home. The Ismid-Angora line is being extended as far as Konieh, and will eventually reach Adana, which is quite close to Alexandretta. With every great harbor in the Mediterranean in the hands of other nations, among them Salonica in Austrian, Constantinople in Russian, and Alexandretta in German hands, the prospects for the commercial highway and the strategic value of Egypt will be seriously menaced.

We have not yet reached the final goal, for the occupation of these places is not the ultimate object of the steady advance from every quarter. The ultimate object is the control over Palestine. This is the key of the whole situation. I again now quote Laurence Oliphant's graphic description of the activity displayed by Russia in connection with the political future of Palestine. He says: "The temptation to the Russian population to embark in a campaign in Asiatic Turkey would not be the prospect of a port on the Mediterranean, or the relief of an oppressed population, but the fascination of religious war, which should have for its objects the conquest of the Holy Places at Jerusalem. Every year about 4,000 Russian pilgrims, composed largely of discharged soldiers, make painful and laborious journeys to visit the sacred shrines. One comes in contact with them in crowds during the Holy Week, and it is impossible not to be struck by the air of fanatical superstition which characterizes them.

(To be continued)

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"RABBI SHIPHRAH"

[*Adapted from the Hebrew of Ben-Avigor*]

By I. L. Bril

(Ben-Avigdor is one of the best known among the Hebrew writers in Russia, and his studies of Jewish women are masterpieces of their kind. Ben-Avigdor has, however, not only written Hebrew books, but has rendered yeoman service in popularizing Hebrew literature. He is the founder of the renowned publishing house, the "Achiasaph," and when he severed his connection with that firm called into existence a new concern, the "Tushiyah." "Rabbi Shiphrah" is a character study of a daughter of the Pale of Settlement).

I.

THREE years have elapsed since she became a resident of N., the capital city of the Province, and during that period she has gained the love and esteem of all the townspeople. Moreover, she is pointed out to the inquiring stranger as a model woman.

She is known as "Rabbi Shiphrah." The masses call her by that name in all seriousness, the cultured in fun; but she is no blue-stocking. She is not a "rebbetzin" (a rabbi's wife), nor a Chazan's better half, and she does not wear an "Arbah Kanfoth." Not even does she conceal her own hair beneath a "shaitel," although she is married. Altogether she does not belong to those ultra-orthodox. who are anxious to observe so minutely every ritual ordinance. On the contrary, she is a young "up to date lady," highly educated, speaks fluently several languages, is well versed in general literature and even her constant opponent. who continually quarrels with her. Jefim Matvievitch Silberstein, the reporter of the Russo-Jewish paper, "The Dawn of Morning," has to admit, willy-nilly, that Madam Greenberg is "very scholarly" and that he considers it an honor to cross swords with such a sturdy foe and to be defeated by her. Notwithstanding, the orthodox hold her in affectionate esteem and bless her name.

In reality, "Rabbi Shiphrah" has a thorough and extensive knowledge of things; she is particularly conversant with Jewish literature and science. She not only is acquainted with the Bible, but has delved into the literature of the middle ages and of modern days, and even the mysteries of the Agada and the Talmud are revealed to her. She writes Hebrew as correctly as any living language, and in the "Society for the Study of Hebrew," of which she was the founder, none of the members can compare with her.

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Moreover, she is an eloquent speaker, a veritable spell-binder. Whenever she speaks in public of Israel's past and future, all hearts are drawn towards her. Since she has made N. her home she has been full of activity. She delivers public lectures on Jewish topics, furthers the study of Judaism among the young, and recently called into life a society for the support of the Jewish colonists in Palestine. The most prominent and richest Jewish ladies in the town have joined the organization. "Rabbi Shiphrah" holds forth to audiences composed of ladies on the beauties of Judaism, Jewish history and literature and affords religious instruction to little girls without receving any remuneration for her services.

By profession she is a teacher of modern languages, but her labors do not occupy much of her time, and all her spare hours are devoted to communal purposes. There is no charitable institution in the town with which she is not associated in some way or another. Her life is spent in the service of humanity. She is an enigma to the Jewish community. Only twenty-eight years of age, beautiful, healthy, and yet she leads almost the life of a recluse. She pays no social calls, attends no dances does not visit the theatre, and is never present at a family festivity. In vain her acquaintances and pupils press her to accept invitations. She remains obdurate, not even an "affair" given by any of the societies with which she is connected, will she grace by her presence.

She had many offers of marriage, but soon made it clear to the Jewish young men, rich and poor alike, that she was not disposed to make any man happy. A shadchan, who once had the audacity to propose to her a "rich party," had the door shown to him.

The members of the Jewish community discussed her. "Why," they asked, "did she not marry? What reasons prompted so charming a lady to remain single, and why was married life so distasteful to her that she lived the life of a nun and suffered privations?" Brains were racked for a solution, but all shrugged their shoulders and exclaimed: 'Inexplicable!"

The face of this woman revealed a secret grief. She never smiled, her brow was clouded and her eyes looked dreamily into space. It was said that her past, before she had made her appearance in N., had been very unhappy, and that her youth had been full of suffering. But what the trouble had been no one knew; her experiences were like a sealed book and no one could understand why her young life should be exclusively devotd to others.

No one in N. knew, and she never, never spoke of her past.

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II.

During the first few months after her arrival in N., "Rabbi Shiphrah" led a very secluded life, though she came in contact with members of her own sex, told them of her ideas and ideals, and yet she never admitted men to any relationship of an intimate character. She confined her conversation to matters of public interest. As soon as she had concluded her public duties, she retired to the seclusion of her modest room in the house of one of her acquaintances. None of the ladies she met were admitted into any close intimacy. Notwithstanding her charming personality, she was to a certain degree reserved and cold. She had no sympathy for, nor could she be confidential with any of those narrow souls, who spent their time in making their toilet and cooking their meals, without giving a thought to anything more ideal or to the work of serving their fellow human beings.

Finally, however, she did find one whom she considered worthy of her friendship, and whom she asked to share her thoughts and ideals. This was Rachel Weinstein, the daughter of a very respected family and a girl of remarkable intelligence and fine feeling. She was Shiphrah's most industrious pupil and an enthusiastic assistant in all her undertakings. A close tie of friendship soon bound them together, and ere long they had become indispensable to each other. Their leisure hours were spent in each other's society; they discussed serious questions of the day and problems of life, debated the position of the Jewish people, its past and future, and thought of possible solutions.

Still, she never revealed to her intimate friend anything of her past life, and Rachel was unable to fathom the reasons which urged Shiphrah to lead this lonely life.

"Tell me something of your past," Rachel said one day to Shiphrah, "you are like a book with seven seals."

"Don't I beg of you," Shiphrah replied. "My past was sad and mournful; it is buried deep in my heart. Why revive the memories of the past? Reopen the wounds and suffering is caused once more. Besides, it will only be a dreary picture and would make you sad. Yes, dear Rachel, I have suffered much. The few years I have lived are replete with sorrow and anguish. You are younger than I, your hopes are bright, and why should I make you sad?"

"But do tell me," Rachel insisted, "why you lead such a secluded life? Don't you prefer a pleasant family life to this cheerless exist-

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ence? The former appears to me so beautiful, so attractive. No matter how much you have suffered, happiness can still be in store for you. You are young, life is before you, and you surely can be happy yet."

Shiphrah waited a moment before replying, and then quietly said: "As I withhold from you the story of my past, there is no room for your question. My present mode of living is the result of my former life, and can only be understood by a knowledge of it. But I want you to bear in mind that the life you consider so beautiful and attractive, has lost all its charm for me. It disgusts me. It became unbearable—I threw the burden off my shoulders and fled to a haven of refuge which would afford me protection. I found security in a life full of activity and work, amid the bustling throng, the everyday occupations of my brothers and sisters, and endeavor to be of service to them Still I lead my own life. At peace, my soul unperturbed I travel along the path of life smoothly and independent of everybody. You are, undoubtedly, surprised that I think a woman can live an independent and undivided life. You believe that the woman without the man is but half a being. I beg to differ with you. I am persuaded that woman, just as well as man, should work for the progress and welfare of society and participate in the destiny of her people. General opinion, I know, is opposed to this view, but one need only possesses sufficient power and courage to think otherwise and scorn the illusions of public opinion in order to free one's self from the slavery into which old fashioned views have sold us. Thus, woman may become one of the greatest forces in the work for the common weal. She must only bring to bear upon her activities a warm heart, good will and untiring energy, and she will find in her labors so much satisfaction and enjoyment that these will be sufficient recompense to her for everything she may have given up."

Shiphrah spoke with such warmth and enthusiasm that Rachel, who listened with wrapt attention, forbore to ask any further questions.

One day, some time after this conversation had taken place, Shiphrah revealed to her friend her inner self, and laid her heart bare. It was quite unexpected. On the day the story was told, Rachel, when entering the room of Shiphrah, found her bitterly weeping. Before her on the table lay an open letter which the latter immediately folded and concealed.

"Shiphrah, dear, what is it?" Rachel cried, full of concern. "You

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cry? You, 'Rabbi Shiphrah' are weeping? I thought you were neither capable of shedding tears or of laughing."

"You are very much mistaken, Rachel," Shiphrah replied, as she dried her eyes. "Do you think that my heart is made of stone, and that I am a stranger to human emotions. I have shed many tears in my life; I thought that the fountain had ceased to flow. But there are moments when the memories of bygone days cause me, unwillingly, to cry."

"Do not think, Rachel," Shiphrah proceeded, after a brief pause, "that I have always lived so quietly and alone. There was a time when I went with the stream. I did not separate myself from my friends. I made their life, their ideals and wishes my own. Yes, there was a time when I hoped, dreamed, fought and suffered. This heart feels now so old and experienced. I no longer covet the longings of my youth and my aim is towards something higher, something more ideal. Up to very recently I felt still young, and my spirit was as youthful as that of my companions. Then, this heart was full of poetry, the vigor of youth and love. This poor heart loved so deeply that it fell a victim to its love. Then I detested love and became a recluse....."

Shiphrah lapsed into silence and softly cried.

"Tell me, dear friend," Rachel said, taking Shiphrah's hand into her own, "tell me the story of this heart. Let me share your sufferings and weep with you."

"Well, Rachel, I shall tell you what I have kept secret. You will glance into the very depths of my heart and see its wounds. This hour has placed a heavy load upon my heart and only the recounting of the story of my past can remove the burden. Listen, then."

III.

For a little while the two women sat there in silence. Shiphrah was lost in thought; the recollections of the past, it seemed, made bygone days once more a reality. Rachel waited in patience until her friend should begin the recital of her story.

An intelligent observer could tell from the external appearance of the two women their respective temperaments. Shiphrah was tall of stature, slim and of elasticity of movement. The pale oval face ended in a somewhat pointed chin. The glances of her black eyes were piercing, and now and then a sad smile played round the

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energetic cherry lips. Her beautiful head was crowned by a mass of jet black hair, and altogether Shiphrah presented a majestic appearance.

Rachel's figure was short, her face was round, the eyes blue, the hair was of a brownish color, and the somewhat thick lips always seemed to smile. Both were dressed in summer attire, Shiphrah in sombre colors, while Rachel wore a lighter dress, bedecked with ribbons.

The last rays of the sinking sun were shining through the open window into the small, simple, but tastefully furnished room. At last Shiphrah broke the silence, which was becoming oppressive.

"I was born in B—," she began. "My parents, whose only child I was, idolized me. My father, the son of the rabbi of H——, was a prosperous man of business, his cloth factory realizing him a considerable income. Both my father and mother were very religious, but not fanatically so. They, therefore, thought it of importance to give me a good modern education in addition to affording me instruction in Hebrew and Biblical literature, which pious parents then did not think of combining. The teachers' praise of my capabilities urged me to learn all the more industriously. My pet studies, however, were Hebrew and the Scriptures. Father desired to send me to a boarding school, but my grandfather was opposed to the idea, and so I received all my education at home.

When I was ten years of age a twelve-year-old relative of my mother, whose parents had died, a handsome, sharp boy, came to live with us, and we were soon the best of friends. We studied and played together. In many subjects I was farther advanced than my new comrade, and in response to his request helped him to forge ahead. I thus had the advantage over him, but this never interfered with our friendly intercourse. We loved each other sincerely as brother and sister.

We were still children and did not consider the consequence our relationship might lead to. I loved Joel, the name of my comrade, with a pure and unselfish love. I only knew that his company was very congenial to me, and that I loved to see his beautiful face and gaze into his black eyes. The sound of his voice was music to my ears. I took a deep interest in his affairs and always longed for him when he was absent. Then my father died.

This terrible blow so mercilessly dealt by fate knit Joel and myself still closer together. He tenderly wiped the tears that flowed

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copiously from my eyes and the tie became stronger when soon after I lost my mother. Like my comrade I was now orphaned.

Of the three persons I had loved most there remained but one, and to him my young heart was given without reserve. I clung to him passionately and felt terribly lonely if I did not see him for an hour. In his company I forgot all pain and suffering and was happy.

My grandfather, the rabbi of H——, then took us into his home. My father's property and business had been converted into money and was deposited in the bank. Henceforth Joel and I lived in the house of my grandfather. Without almost any interruption we were together the whole day, for my grandfather was devoted to his studies, and Joel was not obliged, as formerly, to attend at the Beth Hamedrash the best part of the day. Grandfather engaged a teacher who instructed us in the vernacular and in French. He, however, was particularly proud of my knowledge of the Hebrew language and literature, of which he spoke in praise to his people. These years of innocent and happy youthfulness were beautiful. I soon began to write in Hebrew, and considered it a special good fortune to be complimented by Joel on the product of my imagination.

Thus the years slipped by, and I was nineteen years of age, and Joel had celebrated his twenty-first birthday. We lived in the belief that it would always be thus. But soon our eyes were opened.

One day Joel entered my room. His face was pale and he trembled with excitement. In a voice choking with emotion, he said:

"Shiphrah, a 'schadchen' has seen grandfather in regard to finding a bride for me."

The news stunned me, and I would have fallen had not Joel caught me in his arms.

Our dreams were rudely dispelled. The moment had come when we realized that our love was something different from the affection between brother and sister. The nature of our relationship became clear, and then I knew the pangs of love. A few moments passed before I regained my composure.

"We shall——" I exclaimed. More I could not say.

"No, Shiphrah, no," Joel exclaimed, passionately, the blood mounting to his cheeks, "we shall not part."

I blushed violently.

"We shall not part," Joel repeated, as he grasped my hand. This was by no means the first occasion on which his hand had clasped mine, but now the contact thrilled me.

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"We shall not part," I replied, deeply stirred.

"I love you with heart and soul," Joel said, softly stroking my hair. "I cannot give you up."

"It will be impossible to live without you," I replied, and suddenly the fear possessed me that the schadchan might come between us.

"What did grandfather say to the schadchan," I asked fearful of the answer.

"He called him into his room for the purpose of discussing the matter," Joel replied sadly.

As a few days elapsed and grandfather said nothing about the schadchan and a prospective marriage, our fears were somewhat composed. A new and important change had taken place in my life. My heart, which had hitherto been at peace, was inflamed. A new world full of strange beauty had opened, revealed itself to me. Those who have never loved cannot understand the soulfulness of first love. The blood courses more rapidly through the veins, the head is full of dreams, and one's vision beholds but sweet pictures. The first few days after the mutual confession of our love for each other I could not touch a morsel of food. My happiness intoxicated me, and I did not feel the need of food. I could not read, for my thoughts were not with my books, the nights were sleepless, for my heart was beating tumultuously. Joel and I spoke much of our love and happiness; we made plans for the future, built castles in the air, and were hopeful of the days to come.

Sometimes I felt greatly depressed. Perhaps grandfather would not consent. Perhaps he had other intentions. Months, however, went by, and grandfather never breathed a word of his conversation with the schadchan, and gradually the matter was forgotten by us.

Shiphrah paused a little. A ray of sunshine illumined her face and she closed her eyes. At that moment she appeared to be dreaming a beautiful dream.

But after a lapse of six months, she began again, it became evident that my fears were well founded.

In a distant town lived a sister of my grandfather, who had a twenty-six year old daughter. The girl, whose name was Leah, was neither ugly nor beautiful, but good natured and not very clever. It was the intention of that lady to have Joel as her son-in-law, and one day she paid us a visit for the purpose of discussing the plan with my grandfather. The latter approved of the match and gladly consented to the marriage.

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It was a time of unspeakable sorrow. Joel walked about as if in a dream, and I felt bereft of my senses. We did not know what step to take in view of the threatened danger.

"Tell my grandfather," I said to Joel, "that you love me."

"How can I?" Joel replied. "I am a very distant relative, practically a stranger, and, moreover, dependent upon his charity. You are his grandchild, and when he will learn that you love me he will yield."

"Well," I said decidedly, "I shall tell him of our love."

I was always somewhat afraid of grandfather, whose tall figure and imposing appearance inspired respect, and it was rather difficult for me to speak with him of "such things." But my love and the thought of losing Joel gave me courage. I, therefore, went into my grandfather's study. On my entrance he looked up from the open volume before him and said in a friendly tone:

"Sit down, my daughter; what do you wish to tell me?"

"Grandfather," I began, blushing violently, "is it true that aunt desires Joel as Leah's wife?"

"Yes, my daughter," he replied, looking at me with astonishment.

"I—I—I love—Joel," was my half articulate answer.

"What? You? You love?" my grandfather exclaimed in surprise, shaking his head as if he could not trust his own ears. "A pious Jewish daughter must not speak like this. No, my child, a true Jewish daughter does not love a strange man even if he is related to her. A Jewish daughter only loves her husband with whom she has been united beneath the chuppa and who is destined by God to be her husband," pointing with his finger to heaven.

"How do you know that Joel is not destined by Providence to be my husband?" I asked, courageously.

"No, my daughter," my grandfather replied, smilingly stroving my face. "I, too, love your Joel, but you are worthy of a better husband. You have a large dowry and are highly esteemed by everyone. With God's help I shall find a husband for you. I only desire your welfare. You have to be provided for, and Joel is poor and without any standing. I shall seek for you a rich bridegroom in a well established position."

I was crushed, and could not utter one word in response.

"Besides," grandfather began again, and his voice was soft and pleading, "besides, you must remember that Leah is the daughter of

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your aunt. A good girl, it is true, but she is not quite up to date, and moreover twenty-six years old and not yet married. Let Joel be her bridegroom. You will not remain unmarried. More than one offer will be tendered you."

"But grandfather," I cried, vainly repressing the tears that rushed into my eyes, "I love Joel more than any one else, more than all the world. We love each other so much."

"Go, my child, go," my grandfather replied, in order to calm me, "you are still young and childish. You have grown up with Joel and, therefore, believe that he is the best of all the young men you know. I am sure that with God's help you will obtain a bridegroom, will love him and altogether forget Joel. And Joel also will be happy, for Leah is a good girl."

I did not reply, but wept.

"Listen, Shiphrah," my grandfather suddenly said, in a stern tone, "I have decided that Joel shall be Leah's husband. I beg of you to cease this childishness and not to stand in the way of your cousin's happiness."

Broken hearted, I returned to my room, and the tears would not cease flowing. If my parents only lived, the thought constantly recurred to me, I would not be so unhappy. They would not let me suffer so much. Meanwhile grandfather ordered Joel not to see me, and the day after they accompanied my aunt to her home in order to see the bride and to celebrate the engagement. We had no opportunity to see each other before the departure, as both my grandfather and my aunt watched us very closely. Joel was as pale as a ghost on entering the carriage; his eyes had a restless look, and he appeared to me like a victim brought to the block. My heart was being consumed by the fire which was burning wthin me. My love and pity for Joel became overpowering, and I was filled with hatred and jealousy against my aunt and her daughter.

The next few days were passed in terrible anguish. I wavered between despair and hope, for I harbored the thought that Joel did not care for Leah. Disappointment, however, was in store for me. My grandfather returned alone and informed me that Joel had "with massel" become engaged and that he would stay away for some weeks in the company of his fiancee.

Rachel, you cannot conceive how much I suffered. The thought that Joel would be forever torn away from me, belong to another,

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was so terrible that I could hardly realize it all. I felt insanely of Leah. She, the old maid, the ignorant and foolish girl, should snatch from me the friend of my youth. She should love him and be loved by him. And I—I am to be like a stranger to him. The idea that he could not love her, could only love me, comforted me. Who can command and conquer the heart?

This thought was the sweet drop in my cup of bitterness; but then I thought of something else he had said, and again became restless. He had promised me not to be separated from me. Why was he not true to his word? Why did he obey them?

Why did he not oppose them, fight for his love? Was that faithfulness? My anger and wrath were directed towards Joel.

After a lapse of two weeks Joel, looking still more pale than on the day of his departure, returned home. He appeared very ill, but his eyes no longer had that look of despair. This caused me unendless pain, and when I saw the golden watch and chain he had been presented with by his fiancee, it seemed as if poisonous arrows were piercing my heart.

I found an opportunity to speak to him alone and said:

"So, you are engaged!"

"Yes," he murmured, blushing and glancing away from me.

"I congratulate," was my next remark, as tears rushed from my eyes.

It was a terrible moment, one I shall never forget. I lifted my tear bedimmed eyes to his and saw that they were dry. I had hoped to see at least one tear, to hear at least one sigh, but his eye was dry and no groan escaped his lips, I felt hurt and badly treated. I became embittered against all men, considered them heartless, and thought that they were incapable of a woman's love. They love themselves more than others. My pride rebelled. If he were really indifferent to me, I thought, I shall not weep. If he can live without me, I will show him that I can exist without him.

"Your Joel was a cowardly egotist," Rachel exclaimed in anger. "I would despise such a man though I had really loved him before."

"I, too, thought so," Shiphrah responded, "and decided, at any cost, to suppress my love. My heart, however, refused to obey. It is a difficult matter to root out first love. I kept aloof from him as much as possible; days elapsed without seeing each other, but it was futile. My jealousy of Leah, and Joel's calm attitude towards me, made me love him all the more, and passion was consuming me. My

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aunt had an inkling of my relationship with Joel, and therefore hastened the day of the wedding. It sounds strange, but then I secretly hoped that everything would yet be all right. Thoughts, of which I would be ashamed to-day, crowded my head. At times, I thought that God might change my grandfather's mind, cause him to be merciful and break the troth between Joel and Leah, and bring him to me, or—Leah might die, and thus release me from my sufferings. I know that the thought was sinful, for Leah was not to be blamed. But there are hours in one's life that the heart sins despite our moral objections and we are unable to prevent it. My hopes sank more and more, as the date set for the marriage approached, and at last I felt it to be useless to hope any longer. They were the most unhappy days of my life. I was young and full of the desire to live, the wound in my heart was fresh and pained so much.

In the course of a few weeks I looked a shadow of my former self, and who can count the tears that flowed from my eyes? The nights were particularly terrible. It seemed to me as if a deluge of tears threatened to drown me, my room, the whole world. Then came the last week prior to Joel's wedding. I still recollect the day he came into my room. I was alone with my thoughts, and quietly, he took up a position in front of me. I did not look at him directly, but from the corners of my eyes glanced at him and noticed that he was pale and downcast as myself, looking just as on the day he went away to be engaged. I pitied him."

"I know, Shiphrah," he began, breaking the long silence that had become oppressive, "I know that you have kept away from me since my engagement. You go out of my way, you hate me——"

"Hate?" I replied, reproachfully, at the same time beginning to cry, "do you really think that one can hate so easily?"

"But you are angry with me," he corrected himself quickly, and his voice trembled. "You think that I have ceased to love you and that I am satisfied with my lot. But you are mistaken. Shiphrah. You do not know how unhappy I am."

I pitied him, and the pain in my heart was lessened. I had done him an injustice, he still loved me. I then thought of his faintness of heart, and said, apparently calmly: "I do not desire you to be unhappy, and wish you and the wife you have selected every possible happiness."

"Shiphrah," he said in a pleading tone," why do you wound my

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heart with such harsh words? Did I choose? They—compelled me. They separated us by force, but I—I love you just as much as ever."

These words were music to my ears, balm was being poured on my wounded heart, and my feelings underwent a change. The bitterness and anger toward Joel disappeared in a moment, I threw myself into his arms and cried aloud: "Yes, Joel, I feel your pain, they tore asunder our bond and have made up unhappy. You are innocent."

I continued to cry for a considerable time and Joel wiped the tears from my eyes and sought to calm me. There I sat without speaking a word, and suddenly I exclaimed, "Promise me, Joel, that you will not hate Leah; she is not to blame."

Whether these words came from the heart or were merely uttered by the lips, I cannot tell. He did not reply, but his eyes expressed his thanks.

The day of the wedding arrived. I longed to be ill so as not to witness the sacrifice of my life. But I was not stricken by illness and had to assist in the preparations of and attend the wedding.

I shall not endeavor to describe to you the state of my feelings on that day. No language, I believe, contains words in which to express the terrible anguish I suffered. One must have experience in order to comprehend it. It cannot be described.

Leah and her mother regarded me suspiciously. I noticed that and therefore kept out of Joel's way. When I saw Leah and Joel beneath the chuppah and then at the festive board, I thought my heart would break. They appeared to me as spectres. Like a shadow I walked among the guests, refusing to dance and eat. The music was especially repugnant to me. How I longed to be away from the terrible place, but I felt that a position of my life would be left behind me.

The recital deeply moved Rachel, who softly cried while Shiphrah continued:

"Then I was not so indifferent to life as to-day. I dearly loved life, and when Joel had been taken from me, it seemed to me as if the whole world had come to an end."

Who would have thought it," said Rachel, "that you had passed through such a trying period."

After a little while Shiphrah proceeded:

"The wedding festivities belonged to the past, and I, in the company of my grandfather, returned home. My heart was embittered

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against Joel. He is a cowardly egotist, I thought. If he had loved me as I loved him, things would have never gone so far."

"Did your grandfather have any idea of the state of your feelings?" Rachel interrupted.

"He had a slight inkling of the truth," replied Shiphrah, "but he comforted himself with the thought that it was only a childish infatuation, which would be forgotten in the course of time. 'You will see, daughter,' he often said to me, 'the exceptional bridegroom I shall select for you. With God's help you will be very happy.' Soon after he began the task of finding a husband for me. Shadchanim came from all sides with a number of proposals. I took no notice of the whole matter, as if it did not concern me."

"The wound in my heart would not close up and it seemed as if it would never heal. However, the flame which threatened to consume me became less fierce; the overwhelming pain was transformed into a quiet, but deep and everlasting, sorrow.

After the lapse of a few weeks I became engaged. The shadchan could not sufficiently praise my fiance, who came from a highly respected family, was very kind-hearted and rich. My grandfather was highly pleased. He constantly referred to the virtues of my intended—and I listened to it all so quietly and so calmly, as if the whole affair did not concern me. My youth was buried, it did not matter in which grave it was buried.

My grandfather's choice was Naphtali Rosenberg, and when he came over from W—— to make my acquaintance, I was not in the least excited. My heart was of adamant. On being introduced to him I looked at him as if he had been a lifeless statue. I pitied him, this poor fellow. He will only have to suffer, I thought, for I cannot love him and he will never be happy. Then my pride rebelled and I despised him.

I carefully scrutinized him as he sat opposite me, confused and unable to utter one syllable. Then we exchanged a few unimportant remarks, but could not converse at any length. Grandfather asked me how I liked the bridegroom. "Why do you ask me," was my reply, "do as you please.

The engagement was then celebrated. When the glass was dashed to pieces and the company exclaimed "Masel Tov," it seemed to me as if the lid of my coffin had been nailed down. How could I become the wife of a man I did not love? I asked myself. How terrible it is to be loved by a person to whom one is indifferent. I am

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sorry now to have given up my liberty. How I desired to remain forever alone.

Naphtali stayed with us a few days and I noticed that he loved me sincerely and passionately. But I could not reciprocate his affection. His almost slavish devotion was all the more repulsive. I endeavored to keep away from him as much as possible, felt his pain, really pitied him, but could not help him.

Joel's picture would not be driven out of my mind. The fact that he belonged to some one else only caused the blood to rush to my head. I could imagine nothing more cruel than his endearments for his wife. Unceasingly I asked myself whether he still loved me. Does he still think of me! And this doubt tore my heart.

My intended left and began to send me long love letters, which I regularly consigned to the flames. My replies were short and in a businesslike tone. The costly jewels he presented me with I have never worn.

He was invited by grandfather to spend the Feast of Tabernacles with us and he remained several weeks. He was constantly near me and showed me his love in a manner most objectionable to me. I resisted and would not let him touch me.

Once he said to me in a voice full of sadness:

"Don't you love me, Shiphrah?"

"No!" was the candid reply.

For a moment he stood there as if a thunderbolt had struck him. At first I regretted to have answered him so roughly, but on consideration thought it best to have told the truth. Why should I deceive him? A few days elapsed and he did not say one word to me. But at last he could no longer restrain himself.

"Tell me, Shiphrah," he said, "why don't you love me? I love you so much."

The tears glistened in his eyes, but however sorry I was for him, it was impossible for me to play the hypocrite, and so I answered quite calmly:

"Because I do not love you."

"What do you see in me that you do not love me?"

"Oh, I have nothing against you, but I do not love you."

"When you will know me better, you will love me," he said, comforting himself.

"You distinctly told him," Rachel interjected, scornfully, "that you do not love him and yet he would not leave you alone. How contemptible."

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"Yes," Shiphrah replied, "but you do not know the power of love. I said to him: 'Why do you cling to me so, Naphtali? Cannot you find another girl who would love you?'"

"No, no!" he replied vehemently, "another girl like you I shall not find in the whole wide world."

It is true, Rachel, I treated him cruelly, and when I think of the fate of the unfortunate man, of what he suffered and still suffers, my heart bleeds. Those who believed that I was hard-hearted and cruel were perhaps right. A happy love softens the heart and makes us kind and merciful—an unhappy love causes us to be hard and pitiless.

V.

A few months later we were married. Joel, his wife and her mother attended the wedding. I spoke very little to Joel, and Leah and her mother watched us closely; but from the little he told me it was evident that he was not happy. This gave me some comfort, against which my better self protested, though I pitied Leah, who must be suffering as much as Naphtali. What a strange world this, the right affinity, if they had chosen naturally and well. But like this.

What was my wedding like? It seemed to me as if I were in a prison. I permitted them to do with me whatever they pleased. They seated me on the bridal chair, led me under the chuppah, danced with me. I did not care.

Since Naphali became my husband I no longer objected to his endearments. He had a right to demand my body. But my soul? Who can imagine the anguish I suffered while living with my husband. When I think of all this I feel disgusted. Naphtali loved me in his way with all his heart. Despite my cold behavior he treated me with kindness. And this caused me indescribable pain. How much I wished that he should cease to love me. But the more reserved I was, the more assiduous became his attentions. Sometimes I said to myself: "He is so good, so true, he deserved to be loved." I longed to be different, but God is my witness, I could not. At times he thought to have been victorious, but he soon found he was mistaken and then he suffered terribly. Often I heard him groan and my heart bled.

"Shiphrah," he once said to me, "why don't you love me? I would lay down my life for you."

This time I did not reply brusquely, but did not answer at all. Thus weeks and months went by and I led an empty existence. Since I had lost Joel, I had not taken a book in my hand, now, however, I

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resumed reading and found some peace. Sometimes the book excited me all the more. I endeavored to reduce my thoughts to writing, but ended in consigning the manuscript to the flames. I said little to Naphtali. His business did not concern me and of other things he knew nothing.

About six months after my wedding, Joel came on business to our city and paid us a visit. His appearance shocked me. He greeted me very friendly and asked, "How do you do, Shiphrah?" The tears were in my eyes; I looked at him, he was self-possessed, nigh happy. "Thank you," I replied, "and how are you?"

"Quite well," he said, "my wife, too, is well. She sends her regards.

"I am glad that it goes well with you," was my rejoinder, trying to look pleasant. A cold weight, however, oppressed my heart. I forced my tears back and continued quite calmly, "I feel very well. My husband is kindness personified, and is very affectionate."

Joel stayed several days. My husband, who knew of our former relationhip, behaved very tactfully and gave not the slightest sign of any jealous feeling. As much as possible I avoided Joel, but at night I shed bitter tears. He has forgotten me, I thought, and now he loves her.

After his departure my love for Joel became more passionate. His face was ever in front of me. A fever of jealousy had seized upon me. I made every effort to be friendly towards my husband. My husband felt it and was happy. I, however, knew that he was deceiving himself, for there was no room in my heart for a new love. I banished from my memory the recollection of the last meeting with Joel; the Joel of to-day was dead to me, the Joel of former days still lived in my heart.

I soon recognized that such a life could not be lived indefinitely and once more I sought relief in reading. I did not read the books in any living language, but in Hebrew. There I found peace.

These books made me forget the present. I engaged a teacher who initiated me into the mysteries of the Talmud, the Midrash. At last peace stole over me. I became almost a recluse and regarded with disgust every-day life.

Thus a year and a half elapsed. It had become known in the city that I occupied myself with Hebrew literature and Jewish science. Cultured men and women visited me and soon there gathered around me a circle where literature and general questions were

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discussed. The sad occurrences of that period had caused a change in educated Jewish circles. Many of those who had forsaken their people now returned. Our circle discussed this change and I came to the conclusion that it was better to be active than sit at home and dream. Besides, my peace of mind would be furthered if I devoted myself to some useful work. My friends urged me to engage in public work, particularly as I might thereby enlist the co-operation of other women in new movements.

I emerged from the narrow circle of my domestic life and soon found myself in the midst of a stream of public affairs. This was the beginning of my activities, to which I am also devoted here. Now I am free and can do as it pleases me. Then a thousand small domestic duties claimed my attention, taking up a great portion of my time. Moreover, there were many other hindrances which prevented me from devoting myself entirely to the work that had become so dear to me. However, I did as much as was possible under the circumstances, and found peace and contentment in my work. Life in the service of a higher ideal, of a noble cause, replaced to some extent the life which a cruel fate had robbed me of. I had the pleasure in seeing that my efforts were not altogether fruitless and that the seed that I had sown would soon be productive.

I became a member of the boards of the various charitable institutions and planned many ways in which to help the needy and the afflicted.

My husband was not quite satisfied with my new life. He was jealous of my pet institutions, as if they were human beings. But he never reproached me, and quietly allowed me to go my own way, even was glad to notice that I no longer sulked.

Nature soon caused my public life to come to an end. I felt that I was about to become a mother, and this condition gave birth to new sensations. At times, the change in my life that was about to take place inspired me with fear, for I felt that it would rivet new chains for me to bear. At other times I felt supremely happy. My attitude towards my husband, too, underwent a complete transformation. I was drawn more towards him. A few months later, when a baby girl was born to us, my public activities came to a close. My husband's joy knew no bounds, and within me there awakened a new desire to live. My hungering heart now had some one upon whom to shower the love it contained. I forsook everything else and devoted all my time to my little daughter.

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From the time I entered upon the state of motherhood, I made every effort to love my husband. I was very friendly towards him and seriously began to believe that I really loved him.

Thus another eighteen months, the happiest days of my married life, slipped by. My child grew and I was in a constant state of glory. This little being seemed to accomplish that what all others had failed to effect, namely, to obtain my heart for her father. I sought to make amends for all the suffering I had caused him, and even endeavored to despise Joel and banish his memory from my mind.

Then Joel came to us once more, and his visit saddened me again. He was very happy and spoke of his wife and his children, his business and his riches. I despised Joel and myself that I should still love this man. I scorned myself because of my weakness, and determined not to think of him any more.

I did my best to show a smiling face; laughed, joked and praised, in the presence of Joel, the beauty of my daughter The child was sleeping in her crib; suddenly a cold shiver rushed over my body. I was afraid and sought protection with this small being. I took it sleeping into my arms and pressed it passionately to my breast. But deep, deep within me, I felt a cruel pain, as if a little serpent nestled there and drained my heart's blood.

After Joel left I spent many restless days and sleepless nights.

VI

After a few months an event occurred which completely altered my life and as a result of which I am here to-day.... My child died.

The ray that had illumined my life was gone and all was dreariness once more. My peace had departed and my life was again empty and wretched. And my husband? He could not be comforted, for he knew well that by the death of his child he had also lost his wife.

I was soon convinced that it was only deception to have believed that I could really love Naphtali. Such artificial love could not be of long duration, and the gulf between us widened all the more.

In the first few weeks after the death of the child I was kind to him, for, was it not a mutual loss? My heart was touched and I felt for him. But later, a coat of ice covered my heart again and I could not bear to be in the company of Naphtali., I became so nervous that the least thing excited me. I came to the conclusion that we could never be united and that I could not continue to lead such a life.

Six months I considered the matter and then resolved upon a solution of the difficulty. One day I went to Naphtali and asked him:

"Tell me truly, Naphtali, do you really love me?"

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"How can you ask such a question," he said in surprise, "you know how much I love you."

"Do you desire to see me happy?" was my next question.

"Your happiness is dearer to me than my whole life," came the reply.

"Then grant my request," I said determined. "I do not ask your life, but give me my freedom."

"What do you wish?" he asked, stunned by my demand.

"Divorce me," I replied in a weak voice, as the strain of the conversation was beginning to tell upon me.

Naphtali's face paled. A groan came from his breast. He covered his face with his hands and cried. He then sprang from his chair and walked up and down the room. The fight within him must have been terrible. In silence I awaited his decision.

At last he came up to me and said:

"I shall do as you wish. You are young and may yet be happy. I do not desire to stand in your way," and he began to weep once more.

I cannot describe to you how I felt. Naphtali's suffering caused me for one moment to waver, but I could not alter my resolve.

"You will find," I said to him, "a better wife than I have been to you. One who will love you."

"No, no," he said, "I shall never find your equal."

"Do you remember," I said to him, as if to defend myself, "what I told you before we were married?"

"Then I thought it would be otherwise, I hoped——" was his reply.

That whole day and the following night he cried; when on the next day he handed in the "get" the bill of divorce, he was heart broken.

Rachel could not suppress the tears that rushed to her eyes, and Shiphrah, too, brushed away a tear.

The whole world condemned me, Shiphrah continued. People thought that I had a heart of stone, but no one knew what I had suffered during the years of my unhappy marriage.

Naphtali returned to me all my money and honorably divided with me everything in the house. When I left to return to B——, he provided me with all the necessities for the voyage and tended me like an affectionate father. This increased my suffering. The farewell was terrible for us both; I shall never forget that hour.

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My relatives urged me to marry again, but I would not hear of it. Following the example of other women, I opened a store, but as I had no knowledge of, and did not understand, business matters, my money was spent after twelve months, and I began to teach.

This by no means ends my tale of suffering, written in my heart's blood. One day I received the news that Joel's wife had died. Think of the situation when, shortly afterwards, Joel appeared before me and asked me to marry him!

"We loved each other," he said, "but other people forcibly separated us. Now that we are both free, nothing prevents us to realize the dreams of our youth and be happy."

Do you think, Rachel, that I fell upon his neck and shed tears of gratitude? Oh, no! Five years had elapsed, and what I had experienced had had its effect—I could love no longer. Life altogether disgusted me.

"No, Joel," I replied, "I cannot be your wife. There was a time when we could have been happy. Then you forsook me like a cowardly, good-for-nothing egotist; then you discarded me like one throws away faded flowers. God, what I have suffered! And you were satisfied and contented. Now it is too late. Love is a flower blossoming only once. No, Joel, let your love make some one else happy. You are rich and I am poor. Thank God, I need neither you nor your fortune."

He begged of me to reconsider my decision. But I was obdurate. It was a moment of revenge, which, however, cost me much, for after Joel's departure I became ill and for many weeks was confined to my bed.

On regaining my health I settled here. I have said good-bye to my former life, and am satisfied to be of service to my fellow human beings. That my acquaintances call me "Rabbi Shiphrah" does not concern me, for it shows that my work has been fruitful and that a woman can also serve a noble cause.

"But why did you cry when I came in?" Rachel asked.

Shiphrah took from her pocket the letter she had snatched from the table and gave it to Rachel, who read:

"Dear Shiphrah: I am ill. My doctor has ordered me to a warmer climate that I may recover. Before I leave, and I may never return, it is my desire to see you once more. Do not refuse this request. It may be the last. Permit me to come and see you. It will make me happy. Naphtali."

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Rachel, without saying a word, returned the letter to her friend, who covered her face and wept.

"I am the cause of his unhappiness," Shiphrah at last said.

The sun had gone down in the west and darkness enveloped the room.

"Will you reply to him?" Rachel asked timidly.

"I shall comply with his request," Shiphrah replied.

(The End)

SOLOMON SULZER

By Rev. Alois Kaiser

THE Temple services at Jerusalem originally consisted of sacrifices and offerings; these were later supplemented by prayers until the final destruction of the temple when sacrifices were entirely abolished and public worship by prayer and praise was substituted in their stead. The history and development of this service extends over a period of nine hundred years, from the time of the great synagogue to the completion of the Talmud about the year five hundred. The regular order of prayers thus established was constantly added to by inspired poets, philosopher, and rabbis living in the various countries in which the Jews had taken up their abode, until our liturgy became a bulky and often illogical conglomeration of prayers and "piutim." This was the condition of things when Isaac Noah Mannheimer and Solomon Sulzer were called to Vienna. The Jewish community there was small but wealthy and cultured for the authorites were careful in granting permission to settle in the capital to men like Rabbi Mordecai, Rutter v. Neuwahl, Isaac Lobe, Ritter v. Hoffmansthal, v. Herz, v. Liebenberg and others who were subsequenty raised to the nobility were at its head.

The awakening of the Jews to modern culture, long before their political emancipation, directed the attention of their leaders to the necessity of adjusting their public worship to the tastes and decorous surroundings of modern times. This change could not be effected by a sudden and radical turn from existing conditions to an entirely new system such as was attempted by Jacobson in Cassel and Kley in Hamburg but only by a careful and conservative advance from the old to the new ingeniously brought about without violence to the historic continuity of the ervice. The successful accomplishment of

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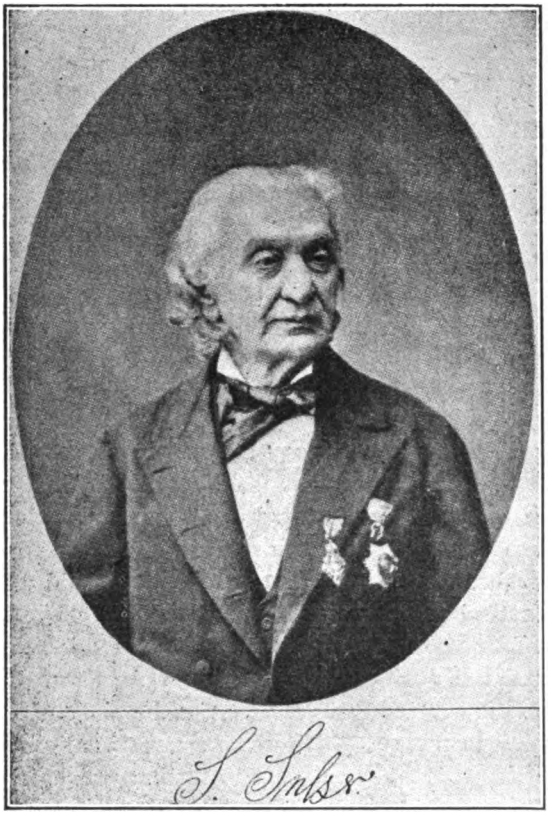
this result was left to Mannheimer, the eloquent preacher, and Sulzer the brilliant cantor of the Viennese congregation. Of the former Graetz says: "His first and last word was always that no rupture should be caused between the Jews, no sectarianism should be encouraged, and that the old party should not be offended by daring movements, but should gradually be won over to the new order of things." Of the latter he says, "as if this congregation were intended from



the outset to complete the work of propitiation between the old and the new forms, it succeeded in securing the services of Solomon Sulzer, who with his wealth of musical resources endowed the Hebrew prayers with almost magical impressiveness and transformed the old objectionable intoning into soul-stirring melodies. The soft and swelling solos and choruses of the Viennese temple proved that the old posses-

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sions were not useless and only required modification to be made expressive."*

Solomon Sulzer was born on the 30th of March, 1804, in Hohenems, Vorarlberg, a province of the Austrian Empire. His family whose name was Levy, came from Sulz in Wuertemberg, whence his great-grandfather emigrated on account of the persecution of the Jews in that Kingdom. In 1809 the family adopted the name of Sulzer in memory of the place from which it originated.

Solomon early displayed a deep religious nature and unusual talent for music. Although destined by his father, a wealthy manufacturer, to follow mercantile pursuits, an incident which occurred when the boy was hardly six years old determined his future career. Tyrol and Vorarlberg are the land of the Austrian Alps. The river Ems which winds its way through craggy cliffs and mountains becomes a roaring torrent in the spring of the year sweeping before it the largest rocks and bowlders. At this season it is not only impossible to cross the river but dangerous to approach it. While on an early morning walk little Solomon ventured too near the stream, was caught by its waters and carried away. His distracted parents vainly called for help, but no one seemed to be willing to brave the waters in aid of the unfortunate boy, when suddenly, as if by divine inspiration, a peasant sprang into the river and after a long struggle with the elements in which both victim and rescuer were often lost to view, emerged holding the exhausted child triumphantly in his arms. Solomon was saved and his pious mother in gratitude of his miraculous escape decided to dedicate him to the service of God. He was given the best teachers in Hebrew and music the small place could afford and was sent to the best schools for his secular education. The talent and industry of the boy were so extraordinary that at thirteen years of age he was offered the position of cantor at Hohenems. Owing to his extreme youth it was impossible to accept the place without the special consent of the Emperor which was only obtained on condition that apply himself for at least three years to further preparation. Accordingly, he was placed in charge of a tutor under whose guidance he was sent to Switzerland, France and Germany to complete his studies.

These "Wanderjahre," matured his intellect, opened his eyes and widened his horizon. Always observant and alert, nothing escaped his vigilant eye. It did not take him long to realize that the

* Graetz' History of the Jews, vol. v. p. 581.

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service of the synagogue could not remain in the condition in which the Ghetto had left it; the musical portion especially had degenerated. This was the more surprising because music and song had always been held high among the people; Israel was rich in beautiful songs and melodies. Freed from the fetters of Egyptian thraldom the strains of victorious liberty re-echoed above the turbulent billows; released from bondage, Moses and the children of Israel sang a song unto the Eternal; at the sparkling well in the desert the thirsty wanderers entuned their songs of praise; when Deborah's courage shattered the chains of foreign yoke the nation broke forth in jubilant strains; when the Philistine scorned the people and David slew him, the women marched forth and sang. Under David the poet, hero and King, music and song reached their highest development. He laid the foundation to that great book which has become the source whence the people of the earth have drawn their most inspiring lays, and introduced a levitical choir of 4,000 voices in the temple service.

If we bear in mind the important position music occupied in these early days and compare it with the neglect into which it had fallen after the dispersion and up to comparatively recent times, the rescue of our traditional melodies becomes an achievement of considerable magnitude.

Sulzer returned to Hohenems and entered upon his duties, a youth hardly seventeen years of age. Here his opportunities for working out the reforms he had in mind were not very favorable. He was especially hampered by the tenacity with which the congregation adhered to the old ritual, but nevertheless, he succeeded in introducing a number of changes.

One Friday evening a stranger came to the synagogue and remained during the entire service; he did not return the next day, but disappeared as mysteriously as he had come. Not long after this Sulzer received a call to Vienna which he accepted in 1825, shortly after Mannheimer had been called there to preach. Mannheimer had already begun his reforms by abridging the prayer book, translating it into German and eliminating objectionable and unnecessary matter. Here then was the foundation upon which Sulzer could build. That he builded wisely and well is shown by the enduring character of his work. Strict discipline and decorum were his first innovations. The wild and irregular manner of worshiping where one and the other ardent worshiper would raise his voice above that of the rest or drag it out after the others had finished was at once abolished. He desig-

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nated the potions to be sung by the cantor, the choir and the congregation, and was the first to introduce a regularly trained choir in place of the "M'shor'rim," who wailed or hummed along with the Hazan regardless of harmony or the laws of music. He originated the recitativo for the temple and was the first to adopt clerical vestments for the officiating ministers. His greatest merit, however, will always remain his reorganization of the music of the synagogue.

The ancient chants and traditional melodies which had been mutilated almost beyond recognition by the onslaught of untrained Hazanim during centuries were gathered by him, written down, recast and rearranged. He wrote new compositions in classic style, and arranged others on traditional themes, but whether new or traditional, the distinguishing characteristic of all his music is, that it is beseelt vom juedischen Geiste," that it is Jewish.

Recognizing the beauty and attractiveness of the service of the Viennese temple, its form and style were rapidly adopted by congregations in Austria and Germany. Sulzer's music was introduced in manuscript long before its publication, and although Meier Kohn published his "Muenchner Synagogenge Gesaenge" before Sulzer brought out his "Schir Zion," it is definitely known that Kohn had seen and used Sulzer's work years before he published his own.

Thirteen years of incessant labor were finally crowned by the appearance in print of the first volume of the "Schir Zion" in 1838. It was not new to the people of Vienna for they had used it for many years, but, so careful was the great master in giving it to posterity that he delayed its publication until it had stood the test of usage and the approval of time. This volume together with a second published in 1865 contains the music for every service in the year. Of the 159 numbers of the first volume 133 were composed by him and 26 by men like Franz Schubert, Seyfried, Fischof, Wurfel, Drexel and Volkert. The second volume is entirely by him with the exception of a few numbers contributed by his son Julius.. He also published another collection of songs under the name "Dudaim," besides a large number of single compositions both secular and religious.

Sulzer did not cease his musical studies upon his return from Germany, on the contrary, he worked harder than ever. On his arrival in Vienna he secured the best professors in vocal and instrumental music as well as in theory. His compositions all give evidence of thorough musicianship and of a lively and poetical imagination. His purpose in life was not to please the few but to inspire a whole na-

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tion. It is for this reason that he paid so much attention to melody and tunefulness. His compositions are characterized by plainness of style, sweetness of melody, strict adherence to the text and correctness of form. Joseph Singer, his successor, the present chief cantor of Vienna, thus described his 92d Psalm: "We imagine we hear the glad warbling of feathered songsters at the words, "ul' sammer l' shimcho elyon," the mighty sounds of praise rising upwards at the words "ale osor vaale novel," and chords as of harps heavenly and inspiring reverberation throughspace; presently the jubilant strains subside and as we listen to the sweet low tones of "Ki simmachtani adonoy b' foolecho," we almost see the tree-tops bow before the Lord: after a pause all bestirs itself again and, shaken by the mighty wind of heaven, the trees awake and seem to call to all the world "arannen, arannen."*

While the world will always remember him as the great reformer and regenerator, his contemporaries love to exalt him, and justly so, for his eminence as a cantor and singer.

He was a man of distinguished and striking personality; tall and dignified in appearance, with a wealth of black hair falling about his shoulders; his restless eyes bespoke a keen and penetrating mind, his firm mouth a strong, determined will He had the genial warmth of the artist and the unrestrained exuberance of a child. This sunny disposition coupled with his rich talent and magnificent voice made an idol of the people. He was beloved and venerated by his coreligionists, admired and respected by the world of art. Jew and non-Jew, rich and poor, nobleman and burgher all vied with each other to do him honor. He was large hearted to a fault, kind and considerate to the lowly, helpful and encouraging to all who sought his aid. The peasant who saved his life he rewarded with a pension and the man who brought financial ruin to his father was liberated from prison by his personal intervention.

I delight to think of the paternal interest he displayed in the young men who chose to follow the profession of which he was and will ever be considered the honored head. For eight years I enjoyed the distinguished privilege of his association and instruction. I sang in his choir, studied his compositions under him, observed his matchless style and was inspired by his holy zeal. So devoted was he to his sacred calling that the most flattering offers of the operatic and concert stage were unhesitatingly refused by him. God gave him a great

* Singer, Entwickeung des Synagogengesanges,

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talent and to His glorification alone would he devote it. He was rarely induced to give public recitals, but when he did so, the artists and music-lovers of the capital and even royalty would come to hear him. He was the greatest Schubert interpreter of his day, indeed, Schubert wrote "Die Allmacht," especially for him. He became professor of singing at the Imperial Conservatory of Vienna, and director of one of the largest singing societies. Potentates and dignitaries were spellbound by his voice. The archbishop of Vienna having heard him sing was so delighted that he started to make the sign of the cross, but remembering that Sulzer was a Jew the prelate embraced and kissed him instead. He was a great favorite at court. The archduchess Sophia whether or no wanted him to become a court chapel singer. Emperor Ferdinand visited the Jewish temple especially to hear him and remained throughout the entire service. An adjutant of the Emperor enticed him to court on the pretense of showing him an art collection that had just been received, and after inspecting the same, persuaded him to sit down at the piano and sing; as the last sounds of the song died away the portals of the chamber quietly opened and two archdukes, one of whom later became Emperor Francis Joseph I, broke out in loud applause to the great embarrasment of the singer. Liszt, Schubert, Schuman, Meyerbeer, Halery, Thalberg, Paganini and a host of others were among his friends and intimates. Liszt sent him his portrait with the lines: "Your heavenly voice will ever re-echo in my soul." Kings and emperors decorated him and bestowed favors on him; he was made a Knight of the Order of Francis Joseph the Sultan of Turkey conferred the Order of the Medshidje upon him; he received the Austrian and Russian medals for arts and sciences, was made an honorary citizen of Vienna and a maestro of the Reale Academia di St. Cicilia in Rome.

His chosen place, however, always remained the sanctuary. At the altar of God he was the veritable high priest. His face beamed with holy joy when he intoned the "Matovu;" the delight of his heart was on his lips when he chanted "Adonoy, ohavti m'on besecho" and this delight spread to all who came within the sound of his voice. His attitude in prayer was that of a child standing before its father who cannot help granting its humble petition. When on the most solemn of days he entered the sanctuary robed in immaculate white, the tall robust figure of the man with flowing locks and serene countenance seemed almost divine. His opening prayer, "El melech

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neemon," hummed sotto voce as he alone was capable of doing completely pictured the consciousness of sinfulness and the utter dependence of man upon the forgiving love of a merciful father.

When he chanted this prayer, sadness and fear possessed his listeners, until his glorious voice burst forth in the words, "Solachti Kidvo recho," "I have pardoned as thou hast spoken." That voice, who can describe it? Its power and pathos, its height and its depth, its fulness and its tenderness, its softness and sympathy. That voice delighted, overwhelmed and inspired; it opened the portals of heaven and penetrated the depths of the soul. It drew tears of joy, of sadness and penitence; at its trumpet sound the sinner trembled and from its sweetness came mercy and forgiveness.* When political horizon darkened he called encouragingly as a leader to his people "Sh'ma Yisrael, wait and hope and remain firm," and when liberty began to dawn he sang "Sh'ma Yisrael," again, but to tell them, "you have not hoped in vain, justice was victorious, liberty has triumphed."

For fifty-six years he remained in active service at the temple. At the age of 77, the congregation retired him on his full salary. From that time to the day of his death, January 17, 1890, he enjoyed the blessings of an honored old age sweetened by the memory of having served his God and his people with all the abundance of his wonderful endowments.

On the outskirts of the gay capital of the Austrian Empire in the direction in which the sun sets is the peaceful city of the dead where sleep the bodies of Vienna's departed citizens. No wall, no fence separates the Jew from the Gentile though prejudice and intolerance were rampant in their lives. There, in that quiet spot so symbolical of the levelling of all classes in death, in the first grave on the principal avenue, rests the body of our celebrated bard. Upon a magnificent monument erected to his blessed memory we read the following simple but eloquent inscription: To Professor Solomon Sulzer, chief cantor of the Hebrew congregation, sweetest singer in Israel, by the Jewish community of Vienna."

* Jellineck. Oration at the grave of Sulzer.

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TRIBUTE TO A DEAD LEADER*

By ISRAEL COWEN

In the economy of nature both oaks and willows grow. The one towers sturdy and strong, with its crown to the skies; the other curls its leaning form towards Mother Earth. Of such, too, is the growth in the solidarity of humanity, making up the great entity known as mankind. The same division of oaks and willows is carried through it, but, strange to say, whether it be due to the inherent weakness of the race and to emphasize its subordinate place to the Deity, or whether it be that the toil and turmoil of the work-a-day world impresses its stamp of oppression upon us, the willows are largely in the majority in the constitution of the race. The oaks are easily known by the attention awakening command of intellect or body. And it may be well said that these oaks are the nuleus of a finer posterity, as they are the hopes of the present oppressed; and of the aspirations, whispered throughout the universe, of the lovers of the race's perpetuation.

Leo N. Levi, the president of the Order of B'nai B'rith, was such an oak. I see before me his superb figure, thrilling with vitality, stretching forth a forceful gesture in emphasis of some eloquent period. I still see his commanding mien, his fiery eye, which marked him in action as one who feels a sense of leadership and must assert it. I still hear the resonant, persuasive voice which made of plain speech such glowing periods, and I imagine myself in converse with his modest democratic demeanor and listening to the wise and thoughtful utterances of his gigantic brain.

Leo N. Levi was not an ordinary man. To the graces which Nature had given him, of a rugged body and an attractive physique, he added an education which rounded out the finer elements of his nature. A graduate from one of the South's most noted schools, he had laid deep and strong the foundation for the superstructure of the law. In his profession he rose at once to great heights in the city of Galveston, Texas, where he became one of the leaders at the bar. Indeed, as I know from his own lips, he had come to a period where his abilities outstripped his opportunities; and hence came his resolve to seek a larger sphere of usefulness for his family and fellow-

* Oration delivered in Temple Israel, Omaha, Neb.

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men. But it was a difficult task for him. He who knows what it means to throw himself into the maelstrom of a metropolitan community, where giants combat from day to day for the mastery, will appreciate the weight of the fact that he whose death we mourn, without any influence but his name, entered into such an arena. But he was a mighty gladiator; a Bayard sans peur et sans reproche, who went into the fray with his nerves tingling with the fire of life and life-love, and his blood coursing red in his veins. And to think that that life is now still, and that that form which quivered with the zest of life is now no more than mortal clay. But to resume, he made for himself in the city of New York, where he had spread his tent, opportunities for advancement. He at once rose to an unwonted eminence at the bar for one so newly arrived; and we have the testimony of a great legal contemporary, Louis Marshall, who has enshrined his appreciation of our dead brother in words of splendid touch, that his future at the bar promised to lead to the highest.

At about the time of his entry upon a new field of activity, he saw with a vision which savored of divinity, the possibilities of rejuvenation of the Independent Order B'nai B'rith. He had been from the first a staunch adherent of its principles and a believer in its power. He had been honored with every office in the gift of the grand lodge, to which he belonged for many years, and was crowned with the leadership of the district. At the end of his term he wrote a report which stands to-day apart from and superior to almost every other report that has ever been written by the president of any district, in the opinion of one who has made them a study. What particularly marked his connection with the order was his ability to originate and suggest new ideas and ideals, and as long ago as 1895, I remember a communication by Bro. Levi to the Menorah Monthly in which he makes two suggestions which he thought could, with profit, be taken up by the Constitution Grand Lodge about to assemble in Cincinnati. The first was the extension of the Order to the West Indies and Central America. The second was that under the auspices of the general committee of the Constitution Grand Lodge, propositions be obtained from prominent life insurance companies looking to a reinsurance of the endowment risks as they then existed and the abolition of all endowment in respect of members who may come into the order after such re-insurance is effected. I mention these suggestions particularly because they showed that he was capable of large ideas and a broad grasp. And so it does not excite wonder-

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ment that the Contitution Grand Lodge at Chicago in May, 1900, though deploring the inability of the then president on account of advanced age to still further lead the order, chose our honored dead brother as president of the greatest order that Judaism has yet produced. That moment and the following one, filled with the reply of our brother, will stand memorable in the history of the order. After listening to enconiums such as rarely fall to the ear of the one honored, the president-elect arose and gave thanks with a burden of feeland craved throughout his administration, "criticism of any remissness" on his part; which he promised to receive, I quote his words, "with tenderness, with gentleness, and with a forgiving spirit," but he warned also that he who failed or faltered in his duty to the order, would find him "as unrelenting and severe as if he commanded an army in the face of a dangerous foe." These two opposites of expression give a true key to the fullness of his nature and are profoundly exemplified by his judgment of what he should require of himself, for he said, "if I cannot devote to this work the time that it deserves, I shall demand the resignation of your president," quoting an impressive incident in the history of Germany when Field Marshal Von Moltke went to his Emperor and said, "Sire, I tender my resignation. I can no longer mount my horse."

In reviewing the life work of our departed chief, and especially his connection with the order, whose lodges to-day all over the civilized world say a word in his memory, it is fitting to advert to his remarkable (remarkable at least in these times) adherence to our faith. His Judaism was blood of his blood and strength of his strength and every fiber of his being was filled with fidelity to its force. He sought to enlighten himself with its history, to safeguard himself for future efforts with panoply of its achievements, and to drink in from the everlasting fountain of its wisdom new truths for its better perpetuation. He instilled this spirit into his children, and I remember it being quoted long before he achieved the presidency, that one of his little daughters being asked on a train her name, gave it, and added, "and I am a Jewess and am proud of it.

I was delegate to the Council of the Union of American Hebrew Congregations in New Orleans when, as was customary, some great orator was to read a paper on some subject of importance. And I remember to this day the bomb that our departed brother threw into the midst of those there assembled, rabbis and revesend senior, most of them, by elaborating a paper upon the question, "What is

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Judaism?" For this he was criticized then and thereafter, whether with or without merit, it is not our place to inquire. He, himself, learned later in life to appreciate the fact that Judaism was the living of a Jewish life and its definition impossible because of the diversified lives of its votaries. But he knew that Judaism made for the good and the true, and his question was but born of an unquenchable thirst to know more of the religion which he had drunk in with his mother's milk and which nurtured him to manhood. But we are concerned chiefly to-day with his notions of the means whereby the Order of B'nai B'rith could be best utilized for the destinies of the Jew. In that same acceptance of the presidency from which I have heretofore quoted, and which he himself said he believed was made on an historic occasion, he gave vent to expressions that prove his love for the faith and his hopes for the order, and I can do no better than to quote here an excerpt therefrom in proof. He said:

"I have traveled over this land and I find our young men and our young women, unversed as they are in the old traditional forms and ceremonies, strangers to the ritual around which cling so many tender memories in the minds of our older people, yet animated, inspired and uplifted by the quickening love which they bear to the old ancestral faith, and craving for media of expression for that feeling. They seek it in good works, in charitable deeds, in the amelioration of the condition of our fellow-men; and I believe that when we bring to them the mission which has sustained us so long, when we make apparent to them that here is the field for their activity, that we will gain from them that co-operation, in the need of which we so sorely stand. But we must inspire them with the courage that has sustained us, and with the infusion of new spirit and new energy and new aspiration createe a newation create a new epoch, not for ourselves, but for the people for whom this order stands. And it does stand for the people—the greatest organization among the Jews known in the history of the world, conducted by its representative men it stands for the Jew and Judaism. And filled with that conviction, can you wonder that strong man as I am and well balanced as I am, that I assume the position of your leader with a faltering heart and with a faltering tongue. I know the responsibility. I know the weight that I have taken upon myself, and I know how much it behooves me and you to invoke the aid of Almighty God and the loving and loyal co-operation of every man who has enlisted under the banner of the B'nai B'rith—not because it will do him good, not because it will do good

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to those that need good; because the voice of music in him sings in good deeds—good deeds always and ever and at whatever sacrifice."

After he had entered upon his duties as president, there came into play his faculties for spreading the usefulness of the order and taking hold of large enterprises for the diffusion of its usefulness. So we find him taking up the removal work whereby the congestion of the Jewish population in seaboard cities should be ameliorated by spreading past and present immigration into many communities. Mr. Levi proposed the formation of a provisional committee with plenary powers, which was accepted, and he succeeded in amalgamating the forces of the order with those of the Jewish Agricultural and Industrial Aid Society, the Baron de Hirsch Fund Committee and the United Hebrew Charities of New York City. In the latter city was formed a central office, from which have been radiated other branch offices in all parts of the country. The work has been so successful that it bids fair to be continued, and his appeal in this behalf, that the Jews, who are passing through one of the great crises of their history, should uphold this work, should be heeded. He said:

"The lodge or Jewish community that fails or refuses to assume its part of the burden which must be borne, which withholds the sacrifices demanded by the existing crisis, will have a grave charge to answer at the bar of consciences, of public opinion, of posterity and of heaven."

His next great work as president concerned immigration, in which his plan lay to relieve against the criticisms of relatives and friends directed at the government and to see that justice was done to the poor Jew who had to flee sometimes from the home that had been his for centuries. And in this, too, he was successful. It may be said to emphasize the patriotism of the Jew in this work, that justice to a brother Jew has not interfered with justice to this blessed government of our protection

One of the main results of the session of the Constitution Grand Lodge at Chicago in 1900 was its voluntary adherence to the plan of forever allying the order to the part maintenance of the National Jewish Hospital for Consumptives at Denver, Col. The order in that session pledged itself, and has since carried out its pledge, to make a per capita assessment on each member of the order to help carry on this institution, which is without its equal in the world for the relief against a wdely diffused pestilence and which institution blesses without regard to race or creed.

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Again, to show the advanced stand which our lamented brother took in scientific charity, he organized within the Independent Order of B'nai B'rith the National Home Bureau for Jewish Orphans. This was the outgrowth of the opinion of experts in the cause of dependent children, announced at the national conference of Jewish Charities, held in May, 1902, in Detroit.

On the east side of New York, he has made his memory everlasting by the institution of B'nai B'rith Headquarters, whose library contains thousands of volumes, making a specialty of books on all subjects directly and remotely connected with Jewish history, literature and religion. Attention should be here directed to the fact that the use of such books is free to the public. He also started a nucleus of an art gallery in that part, for the shaping of the artistic mind. But the greatest merit and the crown of glory to the career of Leo N. Levi will forever live in the presentation, through his instrumentality, with others, of a petition to the President of the United States, for relief against a repetition of the Kishineff massacre, and its attempted transmission to the Czar of all the Russias. If the Order of B'nai B'rith had done nothing else than make itself the mouthpiece of the seared and wounded heart of liberty-loving humanity, and of the horror of their finer feelings at one of the greatest outrages that history has produced, then it is for that alone deserving of its being and continuance.

To sum up this noble action in the words of the great departed soul, whose going out we have assembled to mourn, "The entire movement made it apparent to the world that the 80,000,000 people who make up the citizenship of the United States had expressed, through the President of the United States, the Secretary of State, and the signers of the petition, their solemn protest against persecutions on account of race or religion. It was made known to the world, and especially to Russia, that here, at least, the Jews were regarded as within the family of mankind, and that they could not be denied natural and inherent rights without giving affront to civilization and humanity, as these are esteemed and fostered in the United States. It was made known that the Jews were no longer friendless and defenseless, and that no country could hope to retain the friendship of the United States which would encourage, suffer or leave unpunished such atrocities as were committed at Kishineff. The petition, reposing in the State Department, gives eloquent testimony to the spirit of religious liberty which remains unquenched in the United

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States, and to which those who are oppressed for conscience's sake can ever appeal with hope and confidence. Hereafter what Hon. Oscar S. Straus has so aptly termed the "diplomacy of humanity" will have a recognized place in international relations."

The Lord God of nations seems to have heard this petition, even though the Czar did not, and we see in the cutting of the claws of the Russian bear and the humiliation of his proud spirit by a comparatvely pigmy nation, the hand of the Creator who doth not leave unpunished the meanest or the highest who proceeds against His will

Our chieftain is dead. The wish expressed by him when he was elected to the presidency was that if he lived long enough to meet his brethren in the next convention, five years thence, and if he could say to them in the official reports and warranted by the official facts that he had achieved something, he wanted that to be his eulogy and nothing else. In obedience to that wish, I, who have been honored with the privilege of laying this wreath of humble appreciation upon his bier, have given you the facts as they are embodied in the official reports. These speak more eloquently than adjectives of praise or superlatives of flattery. And I crave for myself here and now the privilege of bidding a fond adieu to him who was the Order's and Judaism's leader, counselor and friend.

Oh, dear, departed brother, accept from us the homage due to your memory in the spirit with which you blessed us in your life. We the sorrowing ones whom you have left behind, pledge to you adherence to the principles for which you stood and for which you battled and in the realization of which you died. We, your brethren, promise to stand imbued with the ideals which you taught, in a solid phalanx for the protection of Judaism and for the uplifting of humanity, and in future to strive for the accomplishment of that goal for which you fought. May your spirit be with us and descend upon us!

We who knew you in the sturdiness of budding manhood, cannot believe you dead and gone from us. Even if this life is but an ante-chamber to the future existence, it must be linked to the other by a door out of which there is occasional egress to make us conscious of the spirituality of our natures. We will not think you afar, but near; we will not believe you dead, but living; we will not imagine you forever gone, but forever with us; so we bid you farewell. May your career, so prematurely cut off, be an example and an inspiration to the youth of our land. Oh, Lord, bless our country with such lives as that of Leo N. Levi! Oh, Host of Peace and Battles, let his

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life be a sacrificial offering upon Thine altar so that it may wipe out forever all lowness and sordidness, all pain and prejudice, all differences and death-dealing between the diverse natures of man, of sects and of nations.

Friend, brother, humanitarian, sleep sweetly in that far-off sky, cradled by the loving hand of God and watched over by His angels! Adieu, adieu!

May you rest in peace!

THE MORALIST MOVEMENT IN RUSSIA

By Prof. Louis Ginsberg

The following anecdote is told in the Midrash about Rabbi Joshua Ben Korcha, who flourished about the middle of the second century. A man once left a will which caused the Court of Probation no little embarrassment. The will read as follows: "My son shall receive his inheritance, only when he becomes silly." The judges, after long deliberation, betook themselves to Rabbi Joshua to get his advice in the difficult case. When they arrived at his house and, before they entered they saw him crawling on all fours with a cord in his mouth, held by his little son, who was driving him, playing horse with the little chap. The judges finally were ushered into the presence of the rabbi, and they placed the difficult question concerning which they desired to be instructed before him. Laughingly the rabbi said: "I have given you a concrete illustration of your case; for everyone becomes silly as soon as he has children." The testament was therefore interpreted as meaning that it was the wish of the deceased to have his son married, and the father of children before he received his patrimony.

We shall not tarry over the consideration of the legal side of this narrative. This was attended to by the parties interested in the contest over the will. It will pay us better to consider the psychological aspect a little more closely.

In the mechanical world, as well as in the world of feeling, it is a truth that every primary force is one-sided in its action. It persists in one direction so long as no other force appears to counteract or thwart it. Thus it happens that our feelings, under strong excitement, carry us along with such force that we are impelled to acts which, under other circumstances, we would regard as foolish. Rabb

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Joshua sank the dignity of the scholar in the pride and affection of the father that dominated him for the moment at least. The rabbis teach us this truth in their peculiar way. The pity is that writers of history, and especially of Jewish history, have ignored it entirely in judging the heroes who have influenced the course of events.

The law is the same in the intellectual as in the mechanical and the emotional world. There is no great thought that has become an impelling power in history, which has not been espoused at its origin by men willing to put all their physical and spiritual powers at its service, and at its service alone. Men who produce spiritual movements are themselves primary forces, their inner natures are filled with a single thought, and with this peculiar thought they identify their personality to the exclusion of all else, indeed to the point of isolation from all else. Our culture is therefore the resultant of a number of one-sided forces, whose originators will hear nothing of compromise, but which end in a harmonious union, because no force is strong enough to hold the field alone. The history of facts embraces only the feebler part of reality. To comprehend and properly appreciate historical events we must go back to those primary forces which though they never attained validity in their entire extent and power, are still the only creative forces to be considered. Therefore, we must take as the starting point of history the records of those men who, regardless of actual conditions, in their enthusiasm for one particular thought, viewed life through the prism of this thought, and saw nothing else besides.

Such men Judaism possessed not only in hoary antiquity and in the Middle Ages, but also in modern times. For so long as Torah, Abodah and Gemiluth Hasadim, that is, law, man's attitude toward God, and his attitude toward his fellow man, were the three pillars of the synagogue, there could not be wanting in Israel great one-sided representatives of one of these fundamental principles. In modern times such intellectual giants were Israel Baal Shem Tob, the founder of Hassidism, and his contemporary, Elija Wilna, commonly called the Gaon; the one through and through the embodiment of emotion and feeling; the other the personification of reason and logic. The latter devoted himself to the searching and explanation of the Torah, in its breadth and depth; the former was entirely absorbed in Abodah. A representative of the third fundamental principle in Judaism, "Gemiluth Hasadim," or, expressed in modern terms, Jewish ethics, as the second Israel, namely, Rabbi Israel Lipkin Salant. The mor-

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alist movement in Russia, concerning which I have the honor to address you this evening, is practically the biography of this man.

Rabbi Israel Salant was born on the third of November, 1810, at Sagaren, in the Russian border province of Samogotien, in Lithuania. His teacher in the Talmud and Rabbinics was his father, Rabbi Wolf, who was both rabbi and scholar. While yet almost a youth he married and settled in Salant, the birthplace of his wife. It is after the name of this place that he is usually called. Here he came under the influence of two great men, who, however diverse they were in capacity, character and mode of life, left each one his ineradicable mark upon their young and impressionable disciple. The one was the rabbi of the place, Rabbi Hirsch Braude, who was considered one of the keenest dialecticians in the domain of Talmud. Salant as Talmudist was never able to deny this influence, and he endeavored to transfer this system of dialects to another sphere of thought. Quite different was the influence that proceeded from Rabbi Zundel, who was by occupation a shopkeeper. He was a disciple of Rabbi Hayim of Voloshin, and had learned from him boundless reverence for the Wilna Gaon. The influence of the Gaon showed itself in various ways; in the first place, in a critical, clear and simple understanding of the Talmud: and then, in that strict religious, ethical discipline which makes of the whole of life a continuous divine service. The powerful impression which Rabbi Zundel made upon young Salant was so enduring that even in later life the pupil remembered the teacher with the greatest admiration, and because of his high moral endeavor called him a ladder set upon earth, with its top reaching to heaven. The fame of Rabbi Israel Salant as a great Talmudist spread very rapidly, and he was scarcely thirty years old when he was appointed director of the Meilishen Academy in Wilna. As a matter of purely historical interest, it may be mentioned that his salary amounted to four roubles a week (about two dollars). This is characteristic as showing that there was a time when the salary of a rabbi was in inverse ratio to his desert. It was taken for granted that the greater the scholar the smaller were his demands upon life. In Wilna Rabbi Israel first endeavored to create a new circle of activity for himself. The keen and brilliant discourses on the Talmud, which he delivered as director of the Yeshiba, before a small number of chosen students offered him but little satisfaction. His heart longed for close, spiritual connection with the great masses, by whom he wished not to be admired, but to be loved. Babbi Israel therefore established a Hevra Musor, a so-

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ciety that had for its object the study of the Jewish Moralists, or the study of ethical literature—for example, the works of Bachya, Gabirol and Moses Haym Luzzatto. At his instance new editions of these works were published in 1844 and 1845. In spite of the wide sphere he had created for himself his stay in Wilna was not of long duration. In 1849 he moved to Kovno. The motives for this action were manifold. It suffices here to say that he wanted to avoid an office which it was sought to impose upon him. In this year the Russian government opened the Rabbinical Seminary in Wilna, and pressure was brought to bear upon him to accept the department of Talmud in this institution. That it was not fanaticism that forbade the acceptance of this office is shown by the result, or rather lack of result, obtained by thisclass of institutions in Russia. His sound judgment warned him against becoming the instrument of an administration whose politics were directed to the end of extorting money from the Jews in order to effect therewith the destruction of Judaism. In Kovno he devoted himself entirely to the development of the Musar movement. Here arose the first Musar-Stuble (Moralist-Conventicle). The central figure was Rabbi Israel, and around him a large number of capable young Talmudists gathered, and also many merchants and artisans who were attracted by the high enthusiasm and kindling eloquence of the Master. Naturally, opponents were not lacking; not only among the so-called Maskilim (enlightened ones), but also among the representatives of the strictest Talmudic Judaism. At the head of these opponents stood the chief rabbi of Kovno, Rabbi Loeb Shapira, a critical mind of the first rank, and a man of very independent character. He was frequently in the habit of giving a slight twist to verse 19 of Psalm 135, and applying it maliciously to the Moralist Conventicles (Musar Stuble):

Bless the Lord, O House of Aaron!
Bless the Lord, O House of Israel!
Bless the Lord, O House of Levi!
Bless the Lord, O ye that fear the Lord!

Rabbi Loeb would argue that there is a house for Israel, a house for Aaron, a house for Levi, but no mention of a separate house for the pious ones, no need for their establishing conventicles. This bonmot shows at the same time the cause of the opposition which the new movement provoked. It is the deep-seated opposition of the Talmudic Jew to every separatist movement. Against the study of the Jewish moralists he had, of course nothing to argue; what he con-

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demned was the formation of a society which tended to set its members apart from the rest of the community as moralists par excellence.

Rabbi Israel nevertheless continued his activity in Kovno until 1860, when, because of ill health, he went to Germany. He spent the rest of his life in Konigsberg and Memel, where he sought to organize the Polish-Russian Jews, who at that time dwelt in those cities in large numbers. His last participation in Jewish affairs in Russia was the establishment of the Yeshiba in Kovno in 1880. This was essentially the work of Rabbi Israel, and was destined to continue his influence after his death. He died three years later in the winter of 1883 (Shebat 25) at Konigsberg.

In order properly to estimate the essence and character of the moralist movement it is necessary not only to understand the character of Rabbi Israel, the founder, but also to become acquainted with the moral and religious life of the Lithuanian Jews, among whom the Moralist movement first arose and was developed. The Jewish people, as one of the oldest, if not the very oldest of the cultur races of the world, put a very high estimate upon the importance of intellectualism—indeed, sometimes too high an estimate. The older and the more deeply-rooted the cultur of a nation the more strongly is it impressed with the truth that "knowledge is power." This intellectualism naturally varies with age and country. For Maimonides and his adherents in Spain and in Provence Judaism consisted essentially of philosophical intellectualism based upon a moral foundation. However radically different the Polish Jew of the eighteenth and nineteenth centuries may be in his entire Weltanschauung from the Spanish Jew of the thirteenth century schooled in Aristotelianism; nevertheless, both have this in common—that it is knowledge that makes a man a man, and the Jew a Jew. Only the Polish Jew puts his unsurpasses Talmudic dialects in place of the Aristotelian philosophy. A reaction against the Jewish Aristotelianism of the Middle Ages came in the form of Kabbalistic Hassidism in the middle of the eighteenth century, the object of which was to aid the emotions in regaining their proper place in the Jewish religion. In Lithuania, the classical land of Talmudic erudition, the emotional doctrine of Hassidism never secured a firm foothold. To attribute the failure of the movement to the violent opposition of the Wilna Gaon, the greatest genius among the Lithuanian Jews, is to take a part for the whole. His opposition did but express the attitude, the natural bent, and the acquired traits of the Lithuanian Jew, who seeks first of all to satisfy

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his intellect. Reaction against intellectualism could, however, not fail to make its appearance even in Lithuania. About one hundred years after the rise of Hassidism in the Carpathian Mountains among uncultured and ignorant villagers, we find a parallel phenomenon among the sharp-witted Talmudists of Lithuania. Rabbi Israel Baal Shem Tob, the founder of Hassidism, was, to use a happy expression of Professor Schechter in his masterly essay on the Gaon, "emotion and feeling," who rejected intellectualism instinctively, without having an intimate knowledge thereof. On the other hand, Rabbi Israel Salant, the father of the Moralist movement, was himself one of the greatest Talmudists of his time, and, therefore, all though his great heart was not able to be satisfied with the one-sidedness of "logic and reason" he, nevertheless could not fall into the other extreme of regarding religion as a matter of feeling entirely. Reason, observed Rabbi Salant, is analytic and comprehensive, it seeks to understand and co-ordinate all things. Feeling, on the other hand, if it is to be effectual, concentrates itself upon a definite manifestation of psychic life, and penetrates to its every cranny and depth.

For a man to develop his entire ego, and develop it in all its depth, requires a union of emotion and reason. This union Salant believed he had discovered in his system of ethics. In spite of Rabbi Salant's originality, we must not expect a new system of ethics from him. He lacked philosophic training and systematic ability. His importance consists mainly in the fact that he emphasized and sought to put into their proper light certain aspects of the Jewish religion, which previously had been heeded but little, or not at all.

The keynote of his teaching is that the aim and task of the Jew is to strive to secure the ethically ideal condition of man and of the world, no matter how far off and perhaps unreachable it may be. Judaism is for him no theoretic system, to spread speculative truths or scientific knowledge concerning some province of thought; but it is a teaching, a doctrine to lead man to his moral ennoblement by prescribed ways and means. So far as the moral life is concerned, the real plays a preponderating and decisive part. On the other hand, it cannot dispense with speculative, or let us rather say, religious truths. In fact, it requires certain religious truths as a support and a guarantee for the binding force of the moral law. Other religious truths, again, strengthen the will; or are of spiritual value in the moral development, because they fuse together practice and theory into an harmonious unity. Although it is the nature of morality to be entire-

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ly autonomous, yet the high plane implied by autonomy can be attained only by means of religious truths. If morality is to be not merely a thory, but a real factor in the life of man, he must so train his thoughts and feelings that his moral consciousness becomes too trong to allow him to act otherwise than morally. The religious truths which are indispensable to the ethical education of man, and without which he cannot develop morally, are: Belief in God, Revelation, and Reward and Punishment. Rabbi Salant begins his Iggeret Hamusar (Letter on Ethics) with the well-known passage from the Talmud, "The 613 laws in the Mosaic code are reduced by the Prophet Habakuk to one, viz.: the righteous liveth by his faith." Without faith, no morality. Even though faith should finally develop moral consciousness to such an extent that man acts morally in accordance with his own nature and without any external pressure, faith cannot be dispensed with. Faith alone would not be powerful enough to effect the ennoblement of man. Faith becomes an active and efficient force only after the revelation of the law, when man can manifest morality by acting in accordance with the law. The belief in reward and punishment follows as the necessary condition to make the law effective.

As faith and the teachings of the law are intended to act upon the reason, to teach man what is the absolute good which he is to strive after, so the belief that after death we shall be held responsible for our deeds, acts upon our emotions. The precise and detailed dogmatic statement of this truth is to Salant quite a subordinate matter. He says: There exists after this world a condition in which it will be good or bad for every indivdual. It is the duty of man in the first place to have his emotions thoroughly permeated with the thought of his responsibility for his actions in the hereafter. This part of self-discipline is negative. Salant calls this Kebishat Ha Yeser (the suppression of the evil disposition), and this evil disposition is to him identical with sensual desire. The conquest of the evil disposition is the prelude to Moshel Berunoh; securing control of the will. This positive part of ethical education, which aims at the entire change of our wishes and inclinations, is only partly to be acquired through the negative discipline of restraint. Impressions upon the emotions such as may be produced by the realization of responsibility after death, though they may tend to weaken certain feelings are not able to change them. A change can be accomplished only by means of

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knowledge We make our feelings the object of contemplation, and, dissecting them, seek to comprehend their complicated machinery.

It would be underrating the importance of Salant to measure him only by the standard of his theories on ethics. Of him, as in general of all Jewish moralists, it may be said that the real produced the theoretical, and not vice versa. The ethical system of the Greeks developed at a time when rapidly growing skepticism threatened to destroy the basis of morality, and in part actually did destroy it. The ethical systems framed in those days were the dikes erected by speculative minds to keep in the devastating flood of immorality. Compare this phenomenon with the long and eventful history of the Jews, and it will appear that with them there was nothing certain and absolute except God, the source of mortal truth. When all things round about tottered and reeled, there always remained one fixed immovable point, that God is good, holy and just, and that it is the duty of man to walk in His ways, the ways of holiness, justice and love. The Jewish moralists, therefore, considered it their chief task not to elaborate new doctrines and speculative truths, but to impress the old lessons with ever greater emphasis upon the consciousness of the people. Their aim was to find means of augmenting the effectiveness of the old truths. And as they always proceeded from the principle that the most successful pedagogic method is teaching by example, they tried to illustrate in their own conduct the truths they wished to inculcate The Jewish moralists, so far from setting up ideal teachings for the sake of setting them up, demonstrated concretely how the ideal can be made real in the daily walks of life.

Permit me to present to you a few striking incidents from the life of Salant, which illustrate at once the character and the attitude of the man. During his sojourn in Kovno it happened on the eve of one Yom Kippur when the synagogue was filled with devout worshippers awaiting in solemn awe and silence the Kol Nidre prayer, that suddenly ominous murmurs and whispers arose on all sides. Rabbi Salant, wonderful to relate, had not yet put in appearance. The assembly waited half an hour and an hour, and still no trace of the rabbi. Messengers were sent hither and thither to search him out and bring him. All returned, their errand unsuccessful. After long waiting and watching it was resolved to begin the prayers without Salant, a course calculated to increase the excitement. All sorts of probable and improbable rumors were circulated about the sudden disappearance of the beloved rabbi. When the congregation was on

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the point of dispersing Rabbi Salant appeared in the synagogue. The joy was great, and equally great was the amazement of the good people when they learned the reason of his absence. On his way to the synagogue, Rabbi Salant told them, he had heard a little child cry bitterly. He drew near to investigate why it was whimpering, and found that the baby's mother, in order to be at the synagogue in good time on this holiest of occasions, had put it to bed earlier than her wont. The child had soon awakened from sleep at an unaccustomed hour, and was crying for its mother. As none of the women in the neighborhood signified her willingness to forego attendance at divine service upon the holy Kol-Nidre night, he resolved to stay beside the baby's cradle until its mother returned. To appreciate the rabbi's act it must be remembered what the service at the synagogue on the eve of the Day of Atonement meant to a man like Salant, who was in the habit of withdrawing from the world for forty days preceding Yom Kippur, and spending his time in prayer and devotion.

The most insignificant details of daily life served him as occasions on which to square acts and ideals. The following incident illustrates this characteristic peculiarity. Once when he was washing his hands before sitting down to a meal, in obedience to the rabbinical ordinance, his disciples noticed that he was exercising great care not to use a drop of water more than was permitted by the law as a minimum. In amazement they exclaimed: Why, rabbi, does not the Talmud say that he who lets water flow abundantly over his hands will be rewarded by wealth in equal abundance!" "True, but I do not want to enrich myself at the expense of the labor of water carriers," replied Rabbi Salant. He did not for a moment question the binding character of the rabbinical ordinance on the washing of hands before meals, but that did not prevent him from remembering and acting in accordance with his great moral principle.

He was passionately fond of snuff, but he denied himself the pleasure of taking it at sessions of the Charity Board, when the poor appeared to present their cases. He shrank from taking out his silver snuff box in their presence, lest its splendor cause them to feel their poverty more keenly.

After all I have said, it is superfluous to add that in such qualities as modesty, unselfishness, love of truth and firmness of character, he was the peer of all to whom Judaism had assigned an exalted position. His chief distinction was his constant endeavor to point out to

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young and old, to the humble and the great, the road that leads to the attainment of such virtues.

This end he effected first and foremost by his addresses—sermons he never delivered. What he said was permeated by an exalted view of life and things, and supported by profound wisdom and experience. These were the levers he used to raise and ennoble the people. In almost every address he had a way of quoting the verse from Proverbs: "If thou seekest (wisdom) as silver and searchest for her a for his treasures" (ii, 4.) The burden of all his exhortation was "The moral life of man is like the flight of a bird in the air. He is sustained only by effort, and when he ceases to exert himself, he falls."

Our critical abilities should be directed toward our own actions, not toward the actions of our neighbors. Unremittingly we must question ourselves whether those deeds of ours that meet with commendation in our own eyes deserve the favor with which we view them. As we devote ourselves to the cultivation of our intellectual powers, so we must pay heed to the development of our moral potentialities. Rabbi Salant established the rule among his pupils that each should associate himself intimately with one of his fellows for the purpose of observing and being observed, and exchanging friendly cautions and admonitions. So all would attain to the self-knowledge that corrects conduct. In contrast with the older Moralists, Salant was not an advocate of asceticism. It had value in his eyes only inasmuch as it contributed to the strengthening of the will. He condemned excessive fasting. On the other hand, he thought well of the practice of abstaining now and again from favorite dishes and drinks, not as an end in itself, but as a means of discipline, to teach resistance to passionate impulses of all sorts. The tongue, according to Rabbi Salant, is the organ endowed with the greatest possibilities for evil. He, therefore, recommended that his adherents impose absolute silence upon themselves for days, weeks and months together. Later it became a custom among the Moralists to refrain from speech during the forty days from the first of Ellul until after Yom Kippur. They were passed in prayer and study. The most peculiar expression of this fear of the tongue as a mischief-producer is to be found in the so-called "Shemrat ha-Lashon" societies, societies for "Guarding the Tongue," which sprang up in many Lithuanian towns. Rabbi Israel Moses, of Radin, a disciple of Salant's, wrote a book called "Hafez Hayim u' Shemirat Haloshon," a title which indicates its purpose to teach the jealous guarding of the tongue.

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This book, which was, so to say, the constitution and prime text-book of the societies mentioned, has undergone several editions since 1876. It is a series of admonitions presented in popular style and with much detail, all culminating in the one charge that man should count and weigh his words before uttering them, lest they bring ruin upon him and injury to others. Concerning these societies, as well as the development of the Moralist movement after the death of Salant, I hope to have occasion to speak another time.

To sum up the lesson of the initial phase of the movement, which I have endeavored to present this evening, I beg to be permitted to repeat in conclusion the general truth I formulated at the outset: Every intense feeling as well as every thought to be effective must be strictly one-sided. In spite or because of his one-sidedness, the name of Rabbi Israel Salant will ever be mentioned with honor and reverence.

JEWISH CHAUTAUQUA SOCIETY

Earnest and effective work is going on quietly under the auspices of the society in stimulating and guiding Jewish studies. Although most of the reading circles are organized in the Fall, the inception of new circles and the enrollment of new readers continues, even at this time. Reports from the active working circles are not received as regularly as desirable. It appears that the officers and members of the circles are too much absorbed in preparation for and the conduct of the meetings, to make the periodical reports solicited. We would therefore urge upon all secretaries of circles to communicate with this office, giving brief reports of work done. The stimulus and encouragement to be derived from the consciousness of similar effort in widely scattered communities, is a valuable factor in the promotion of the cause. We are able this month to report the following:

The Chautauqua Circle conducted during several years past by Dr. Joseph Stolz of Chicago, has taken up Syllabus No. 2, in the course in post-biblical history and literature. This circle consists of Mrs. Wessel, Mrs. Goldsmith, Miss Frank, Mrs. Goldman and Miss Sulzberger, the secretary. Under the capable and conscientious guidance of Dr. Stolz, these ladies are certainly deriving great benefit and

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are to be held as exceedingly fortunate in being able to carry on their work under such leadership.

The recently organized Jewish Literature Society of Newark, N. J., which has enrolled in the Chautauqua Society, reports that it has organized as follows: President, Rabbi Solomon Foster; Treasurer, Mr. David Wolf; Financial Secretary, Mr. David Langfelder; Corresponding Secretary, Miss Augusta Kempe. The affairs of the society are under the direction of two committees—an executive committee, composed of three ladies and three gentlemen, and an entertainment committee, composed of five ladies and four gentlemen. The meetings are held every Tuesday evening from 8 to 10 o'clock. Once a month there is a social gathering, when a musical programme is provided, followed by a dance. Active members pay a dollar a year, and passive, 50 cents. The latter membership is composed of those under eighteen years. The regular meetings are devoted to the study of post-biblican history, led by Rabbi Solomon Foster. The society has started out well and gives promise of a history of marked usefulness. The enthusiasm inspired by the meetings of circles such as these, exceeds in its importance even the instruction which is secured. The Jewish consciousness is awakened and the sense of loyalty is strengthened. Thus the congregation, charities and all other Jewish interests are indirectly benefited.

Reports from St. Louis give a gratifying account of the admirable results of the circle organized under the auspices of the Y. M. H. A. This circle has duringthe entire season, been doing the regular Chautauqua work as outlined, following the syllabus on "Jewish Characters in English Fiction." Papers and discussions have brought out a clear idea of the background of Jewish history, in which fictitious characters are set by prominent English novelists. At a recent meeting, Disraeli's "Tancred" was studied. Papers by Barney Schwartz and Emile Mayer were followed by a general discussion. An audience of goodly proportions was present and a gratifying degree of interest was shown in the work of the circle. Not long ago a discussion was held on the Jewish problem in Russia, when papers were presented by C. A. Gallant and S. J. Simon. It is now proposed to prepare a Shakespearian evening to take place some time in April. The "Jewish Voice" of St. Louis, regularly reports the proceedings of this circle. An error, however, was indulged in by the reporter, when he declared that this was the only Chautauqua Circle in St.

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Louis. Under the direction of Dr. Leon Harrison, an excellent circle has been studying Jewish history and literature for several seasons past.

In Philadelphia, the Maimonides Circle of the Rodeph Shalom Congregation at its last meeting, had an interesting debate on the mooted question, "Was Rebeccah Gratz the Model of Rebecca in Walter Scott's Ivanhoe?" The Rodeph Shalom Institute is conducting a very valuable course of lectures on Sunday mornings. Following a series of three by Prof. Morris Jastrow, on "The Origin of Jewis Sects and the Rise and Development of the Messianic Idea," Dr. Herbert Friedenwald spoke on "Zionism," describing the last Conference at Basle, from the standpoint of an eye witness. Dr. Berkowitz gave a lecture bearing on the history of Jewish education, with special reference to the reforms instituted in the last century in the methods and principles controlling the moral instruction of the young. M. Charles Edwin Fox has given an address on "The Religion of Some Modern Poets." Ephraim Lederer, Esq., was the last speaker. His topic was "Heine in His Relation to German Life and Thought." The next paper will be read by Mr. Oscar Loeb on "Some Modern Jewish Apostates." The whole series thus far has proven to be of an exceedingly high standard.

The Hebrew Course has received accessions during the past month as follows: Six new enrollments from Peoria, Ill., in the circle directed by Dr. Chas. S. Levi; twenty enrollments in the Beginners' Course in the Sisterhood of Congregation Bnai Yeshurun, New York. Prof. J. L. Magnes, Superintendent of the Talmud Yelodim Institute, Cincinnati, sent in thirty additional enrollments. The Hebrew Sheltering Guardian Society of New York, has sent enrollments through Dr. L. B. Bernstein, Superintendent, two for Course Book No. 1, and two for Course Book No. 2 in Hebrew. Additional enrollments for the course of "Jewish Characters in English Fiction," have been received through the Wheeling Public Library, Wheeling, W. Va., and from Mr. Marcus Harris of "The Willows, Blaina." During the past month the Socety has enrolled among its subscribing members, the following: Mrs. Henry Liveright, Jos. W. Leberman, Mrs. H. M. Nathanson, Mr. Max Kohn, Jacob Weil, D. Wolf, Edwin Wolf, Maurice Fels, Isaac H. Friedenberg, Wm. Miller, Mrs. Wm. Miller, all of Philadelphia, and Miss Julia Clemons of New York.

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[The following books and pamphlets of interest to Jewish readers have been published during the past month.]

Collection of Poems. By Morris Rosenfeld. Pp. 340. New York; International Library Pub Co.

The Titles of the Psalms; Their Nature and Meaning Explained. By James William Thirtle. Pp. 386. Price, $2.00, net. New York: Henry Frowde.

Politics and Religion in Ancient Israel. By J. C. Todd. Pp. 337. Price, 6s New York: The Macmillan Co.

Schir Zion; Songs of Zion. A Friday evening service arranged for use in American synagogues, by the Society of American Cantors from the Schir Zion of Salomon Sulzer. Pp. 32. Price, $1.00. New York: Bloch Publishing Co.

Jewish Literary Annual: Year Book of the Union of Jewish Literary Societies, England. Pp. 154. Price, 1s. London: Union of Jewish Literary Societies, 102 Grosvenor Road, Highbury.

Die Wahrheit Ueber Charkow: The True account of the Zionist Conference in Charkow. Berlin: Verlag S. Bernfeld.

Romanische Forschungen. Organ fuer romanische Forschungen im Mittelalter. Herausgegeben von Karl Vollmoeller xvi, B 1. Heft, Erlangen, Germany.

Juedische Kuenstler Sechs Monographien in Mappe mit Goldpressung. Price 18 marks. Berlin, Juedische Verlag.

Zsid, a story of Russo- Jewish Life, translated from the Russian of G. Matjes, by H. Alexandroff. New York: Hillman's People's Library.

Love, and Famiy Life Among the Jews. By B. Feigenbaum. New York; Hillman's People's Library.

Professor Delitzsch: Eine Erwiderung. By M. A. Klausner. Price, 50 marks. Berlin.

The Watcher on the Tower. By A. G. Hales. London, England.

The Letters of Aristeas. By M. H. St. John Thackeray. The Macmillan Company.

The Septuagint; the Bible used in the Christian Church for a thousand years. First English translation. A new edition, edited by S. F. Pells, being a facsimile reprint of Thompson's American edition of 1808. London: Skeffington & Son.

The Jewish Problem. By Solomon J. Silberstein. Pp. 194.

Victoria, Queen of Anglo-Israel. By Nellie Deans Taylor. Pp. 49. New York: Neale Publishing Co.

In the Newspapers and Magazines.

The following articles of interest to Jews appeared during the month:

"A Philosopher in London." By Henry Iliowizi. Jewish Exponent, March 25.

"Current Jewish Problems." By Rabbi I. Rosenthal. Jewish Criterion, March 25.

"Studies in English Religion in the Seventeenth Century." New York: E. P. Dutton & Co.

"Russia at the Bar of the American People." By Isidore Singer, Ph. D. Price, $1.50; by mail, $1.65. New York: Funk & Wagnalls Company.

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"Isaac M. Wise as a Teacher." By Rabbi I. Rosenthal. Jewish Conservator, March 18.

"Another View of Alien Immigration." By Mr. Charles Rolleston. New Liberal Review, March.

"Progressive Judaism and the Sunday Service." By Rev. Dr. S. Schulman. American Hebrew, March 18.

"The Seminary and the Community," By Prof S. Schechter. American Hebrew, March 25.

"Immigration and the Jews,I. Analysis of the Jewish Immigration in 1903." American Hebrew, March 4.

"Modern Jewish Tendencies." By J. de Haas. Jewish Criterion, March 18.

"The Jews in Ireland." By A. S. Waldstein. Jewish Comment. March 11.

"Der Jude als Revolutionair." By Alfred S. Fried. General Anzeiger fur die Gesammten Interessen des Judentums (Berlin), March 14.

"Die Anti Juedische Bewegung in Ungarn." By Lavoslav Schiek. Juedische Volksblatt (Vienna). March 11.

REVIEW OF THE JEWISH WORLD

On relinquishing the position of register of wills, at Philadelphia, Pa., the Hon. Jacob Singer was presented with an address by a large number of the members of the Philadelphia Bar who gave expression to their appreciation of the manner in which Mr. Singer conducted his office. Mr. John G. Johnson, the leader of the Philadelphia Bar, whose name heads the list of signatures, wrote: "I take great pleasure in signing the within letter. It does not fully express my appreciation of Mr. Singer's most dignified duties. He has set the standard of the office."

Albion W. Smill, vice-president of the Congress of Arts and Science at the St. Louis Fair, has notified Morris Jastrow, Jr., professor of Semitic Languages at the University of Pennsylvania, that he has been appointed chairman of Department 8, History of Religion. This department includes Buddhism and Brahmanism, Mohammedanism, the Old Testament, the New Testament and the history of the Christian Church. Among the eminent European scholars who have accepted invitations to deliver addresses in this department are Professor Oldenburg, of Kiel; Goldziher of Budapest; Smith of Glasgow; Buddle of Marburg, and Harnack of Berlin.

Directors of the Mount Sinai Hospital Association, Philadelphia, Pa., met recently and settled for the property at Fifth and Wilder streets, which they purchased for $25,000. A cash payment of $8,000 was made, and a mortgage for $17,000 was created. The lot has a frontage of 281 feet, and a depth of 85 feet. The four-story structure, occupying a space of 40 by 85, will be used as an administration building and dispensary, and a fireproof building, 40 by 100 feet and two and a half stories high, will be erected on the lot near the present structure. This will be devoted to hospital wards. Work on the proposed building will begin this month.

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A new Hebrew Congregation has been started on the South Side, Minneapolis, Minn., and will be known as the South Side Hebrew congregation. The Hebrew name is Agudas Achim, or "Band of Brothers." The society has purchased property at Seventeenth avenue South and Nineteenth street, which it will remodel. There is a membership of seventy-five, all well-known Hebrews in South Minneapolis. The officers are: President, S. Selcer; Vice-President, F. Zuckman; Secretary, Joseph Silverman; Financial Secretary, N. Nacht; Treasurer, M. Herman.

Rabbi Friedman has been elected rabbi of the Sinai congregation, Milwaukee, Wis. Rabbi Friedman lately came from Tampa, Fla

An association called the "Alliance" has been organized in Memphis, Tenn., for the purpose of cooperating with the Industrial Removal office of New York. The following officers have been elected: S. L. Lee, President; Frank Kahn, vice-president; Mrs. Yetta Levy,, chairman Relief Bureau; Herman Wahrhaftig, chairman Educational Bureau; Rabbi Max Samfield, chairman Religious Instruction Bureau; Elias Gates, chairman Home Bureau; Henry Loeb, chairman Financial Bureau.

The following bequests to charities were made in the will of Simon Pfaelzer, who died in Philadelphia, Pa., on February 20, 1904: To the Jewish Hospital, $1,000; Jewish Foster Home, $1,000; German Hospital, $500; Friends' Home for Children, $500; United Hebrew Charities, $500; Society for Prevention of Cruelty to children, $500; Hebrew Educational Society, $500; Jewish Seaside Home, $500; German Society of Pennsylvania, $500; Orphans' Guardians, $500. The following clause in Mr. Pfaelzer's will referred to the Cassie Theobold Fund established by him at the Jewish Foster Home, in memory of his wife:

"I give and bequeath unto the Jewish Foster Home and Orphan Asylum, trustee of the Cassie Theobold Pfaelzer Educational Trust Fund under an agreement made with me by said Home and Orphan Asylum on November the Twelfth, 1900, the sum of ten thousand dollars ($10,000), in addition to the sum of five thousand dollars ($5,000) given by me at that time to said Home and Orphan Asylum upon the trusts declared in said agreement, provided that my executors shall be satisfied that all the terms and conditions of said agreement have been fully complied with by said Home and Orphan Asylum and provided further that any sums of money that I may hereafter, prior to my decease, give to said Home and Orphan Asylum, trustee as aforesaid, shall be deducted from said sum of ten thousand dollars ($10,000), it being my purpose and intention that the total amount of my gifts to said trust fund shall not exceed fifteen thousand ($15,000)."

The late Leopold Strouse, of Baltimore, Md., who died in February, made considerable bequests to congregations and charitable and educational institutions: including the following: To Johns Hopkins University, $2,000, of which $1,000 is to be devoted to the Leopold Strouse Rabbinical Library, founded by the testator; to the Hebrew Hospital and

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Asylum association, $500; to the Hebrew Orphan Asylum, $1,000, and to Oheb Shalom Congregation, $250, for the benefit of the Cemetery Association. To Abraham Strauss, $250, to be held in trust for the Shearith Israel congregation, the remainder of the sum to be given to the Chisuk Emunah congregation, when neither Mr. Strous nor any member of his immediate family continues to attend the Shearith Israel Synagogue.

The new Mount Sinai Hospital situated on Fifth and Madison avenues and 100th and 101st streets, New York, was dedicated on March 15. Rabbis Schulman and Silverman delivered prayers and addresses were made by President Isaac Wallert, Joseph Fox, on behalf of the new building committee; Governor Odell, President of Board of Aldermen Fornes, and Edward Lauterbach. The hospital, which cost $250,000, consists of ten distinct buildings and is replete with the latest appliances. The following are the endowments of the different wards and pavilions:

Private pavilion dedicated by the members of the Guggenheim family to the memory of Barbara Guggenheim, for pay patients.

Central Operating Theatre, by Mr. Benjamin Stern, to the memory of his brother. Bernard Stern.

General Surgical Ward, of twelve beds, by Miss Rosie Bernheimer.

The Isaac Blumenthal Ward, by his family.

The Joel Goldenberg ward.

Children's Pavilion, dedicated to the memory of Lewis Einstein, by Henry L. and Cecilia Einstein, his parents.

Pathological Building, endowed by Mr. Adolph Lewisohn.

Two rooms containing two beds each have been dedicated by Mr. Max Nathan and Mr. E. Asiel, respectively; the former for the use of the Alumnae the Nurses' Training School; the latter for general medical purposes, in memory of Lina Asiel.

The Dispensary building, dedicated to the memory of the late Meyer Lehman, by his family.

Ward endowed by the Order Free Sons of Israel, by the contribution of $10,000.

The twelfth annual meeting of the Jewish Historical Society of America took place on Sunday and Monday, March 20-21, in the vestry rooms of the Spanish and Portuguese synagogue and Temple Emanu-El, New York. Dr. Cyrus Adler, who delivered an interesting address, occupied the chair. A number of papers, including one by Mr. W. B. Hackenburg, of Philadelphia, on "Outlines of a Plan to Gather Statistics Concerning the Jews of the United States," were read and discussed. Committees on "Statistics on "Indexing American Jewish Periodicals" were appointed.

The biennial meeting of the Jewish Theological Seminary of America took place in the Seminary building, New York, on March 20. Professor S. Schechter delivered an address on "The Seminary and the Community."

A service in memory of the late Louis Gans was held on Sunday, March 20, in the Montefiore Home, New York, of which the deceased

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was Vice-President. Tributes were paid by Hon. Isidor Straus and Rabbi S. Schulman.

As a result of a request by Congressman H. M. Goldfogle, Jewish soldiers were permitted to observe the Passover Holydays.

The anti-Semites have suffered a great defeat at the election to the Legislative Council in Hamburg. Their two candidates failed, so that the party in the Council consists now of one member only.

A cable dispatch to the "London Times," from its Rome correspondent, says: An incident arising out of a question asked in the Chamber of Deputies to-day, affords an instance of the sane and liberal abhorrence with which Italy regards anti-Semitic propaganda. It would appear that during carnival time a play was performed at a school in Verona, in which the old calumny was introduced of "ritual murder" done by Jews. The story raised at once a storm of indignation among the deputies present. The Under-Secretary for Public Instruction, Dr. Pinchia, was, however, able to inform the Chamber that, though the fact, which he stigmatized as "ignoble and shameful," was unfortunately true, the school had been already deprived of its license to teach, and a strict inquiry had been made in order that the responsible officials should be brought to justice for incitement to class hatred.

A number of Polish peasants have been convicted in connection with the serious anti-Jewish riots at Zablotow, Galicia, last year. One was sentenced to a year's hard labor with a monthly fast day, another to 17 months' and three others to eight months' hard labor.

Recently a Jewish girl was abducted from a village near Neusandec, Galicia, and placed in a monastery at Cracow. The abductor was found guilty and sentenced to imprisonment, but the authorities refused to return the girl to her parents, on the ground that as they were married according to Jewish law only their child was considered illegitimate.

Frau Nathaniel Stein, President of the Budapest (Hungary) Jewish Orphan Asylum, has been decorated by the Emperor with the Golden Cross of the Crown in recognition of her philanthropic services.

The German Royal Statistical Bureau shows that in Prussia there took place in the year 1902 the following marriages among Jews. Both parties Jewish, 2,578; Jewish man with evangelical woman, 187; Jew with Catholic, 48; and Jew with women of other denominations, 7; Jewish woman with evangelical man, 169; Jewess with Catholic, 46; and Jewess with man of other denominations, 9.

Frau Dr. Helene Hermann, wife of Dr. Hermann, lecturer at the Berlin Univesity, obtained the degree of Doctor at that University. One of her theses was that the chief source of Heine's Hebrew Melodies was Dr. Michael Sach's work, "The religious poetry of the Jews in Spain."

Adolf Lewy, the young man who had been sentenced for perjury during the Konitz ritual murder to four years' penal servitude, but was re-

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cently pardoned by the German Emperor after serving 18 months, has, with the assistance of some friends, opened a butcher shop in Berlin. Although it is generally recognized that Lewy was an innocent victim of the commotion occasioned at Konitz by the ritual murder accusation, the assistance given him by his coreligionists is being exploited by the anti-Semites for all it is worth.

The exportation of oranges from Jaffa, Palestine, is assuming large proportions. 280,000 boxes have been sent to Trieste, Italy; Odessa, Russia; Liverpool, London, Manchester, England; and Hamburg, Germany. A society named Pardess, composed of Jewish proprietors of orange plantations, is managing successfully the export of this important Palestinean produce.

It is stated that a branch line of the Jerusalem-Jaffa Railway from Ramle to Rishon le Zion is to be built. The large transport of wine from Rishon le Zion to Jaffa would greatly benefit.

The murder of a Jewish colonist at Jessod-Hamaalah, Palestine, has resulted in the culprit being sentenced to 15 years' penal servitude, and two prominent Arabs involved have also been severely punished by the authorities.

The Roumanian Chamber of Deputies has decided not to agree to any further naturalization of Jews during the present sessions.

A sensational article on the moral and ethical qualities of the Jews has apeared from the pen of Bishop Ruskiewicz, of Warsaw, Poland, in the official organ of the Polish clergy in the Vistula district. The article was written on account of a recently much-discussed anti-Semitic accusation that the Jews contribute largely to the religious and moral decay of their Christian servants. The Bishop declares that Jews, with their high moral and ethical qualities, set a good example to their Christian servants and are always an influence for good. As a Christian pastor in Warsaw for many years, he says that he asserts with a clear conscience the statement that the Jews demoralize their Christian servants is absolutely untrue. It is in Christian families where the servants are led away from religion, that they also become a prey to other evils. Such instances are met with by the Warsaw clergy at every step, but in the case of Jews it is without the slightest basis.

The existence of an organized Jewish community in Lisbon, Portugal, is once more brought into prominence by the publication of the annual report (in the Portuguese language) of the Benevolent Society Somech Nophlim, the management of which is in the hands of ladies. The entire income during 1903 did not exceed $1,330, but with this small amount much good was done in various directions. Sixteen children received Hebrew and religious instruction from the local rabbi, the Rev. Isaac J. Wolfinsohn; medical advice and medicines were given to 46 sick persons; matzos were distributed on Passover, and gifts were made on Purim. In the report a tribute is paid to the memory of the

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late Senhora Esther C. Levy, who interested herself very largely in the progress and development of the society. The executive consists of Senhoras Benoliel de Levy, President; Esther Abecassis Seruya; Hon Secretary; Esther Cohen Sequerra, Treasurer; Rachel Cardozo Anahory, Rebecca Cardoza and Julia Abecassis, Committee; and Senhor Salom Buzaglo, Secretary.

M. Lyon-Caen, representing the Faculty of Laws, and M. G. Lipmann, the Faculty of Sciences, are members of the Council of the University of Paris for the year 1904.

A few weeks ago the pupils of the Gustave de Rothschild School in Paris on leaving school were assailed in the street with cries of "Down with the Jews!" One of them, Marcel Goldstein, aged eleven, was thrown to the ground by a Christian lad named Guilbert, only one year his senior, who savagely beat him. When he had shaken off his assailant, Goldstein picked up a large nail, with which he severely injured Guilbert on the head. For this assult Goldstein was charged before the 10th Correctional Chamber of the Seine. He pleaded that he had been attacked in the first instance, and had only used the nail in self-defense. Several witnesses, including Guilbert himself, gave corroborative evidence, which led to Goldstein's acquittal.

A bill which has been introduced into the First Chamber of the Parliament of Saxony, Germany, provides that henceforth Jews under twenty-one years of age may not be received into the Christian faith; that Jews about to embrace Christianity must notify the fact to the officials of he Jewish community; and that a Jewish widow on becoming a Christian may not bring her children up as Christians, unless her late husband had left special instructions to that effect.

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Vol. XXXVI.
No. 5

Whole No.
215

THE MENORAH MONTHLY

MAY
1904

CONTENTS

Articles in this number of the MENORAH are by

A. B. Arnold . . . . . M. Gaster
Cyrus L. Sulzberger . . Edward Eliscu
Herman Pomeranz . . . . . I. L. Bril
H. Baar . . . . . H. D. Rydal
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THE MENORAH

MONTHLY

Vol. xxxvi. *MAY, 1904* *No. 5*

THE ESSENES*

By A. B. ARNOLD

The sect of the Essenes, which made a breach in the Judaism of the pre-Christian period, is the subject of a lively controversy in which Jewish and Christian writers take opposite sides. A brief review of the questions involved may be of interest to those who have not followed up its literature. The sources of information in reference to the peculiarities of that sect are derived from Josephus, Philo and Pliny. The date of its origin cannot be established with certainty. Josephus alludes to the Essenes in his description of the wars of the Maccabees, which agrees with about 150 years B. C. There is also much obscurity concerning the etymology of the name Essene. It has been suggested that it may be the cognate of the Syrian hasi, pious, and its plural form in the stat. abs. hasin, hence the Greek essonoi. The number of Essenes, according to Josephus, amounted in his time to 4,000. They lived in large cities, villages and isolated places. A numerous settlement existed in the wilderness of En Gedi, near the Dead Sea. They formed a close order, exclusively composed of the male sex, though occasionally they adopted children. To become a member of the brotherhood required a three years noviciate. In the first year the applicant had to wear a white garment and an apron, and a hatchet as a symbol was handed to him. During the following two years he had to take a daily cold bath and show his fitness by strictly obeying the commands of his superiors. On his admission he had to take a fearful oath not to divulge the secrets of the sect, and was then permitted to partake of the sacred social meals. A member accused of having transgressed any of the rules of the order was judged by a tribunal, consisting of a hundred members, and if found guilty, was expelled.

*** A melancholy interest is attached to this article, it being received shortly before the death of Dr. Arnold.—Ed. THE MENORAH MONTHLY.**

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They established a complete community of goods, had a common treasury for defraying the expenditures of the Order, including the support of the sick and the decrepid. A generous hospitality was extended to every visiting member. The regular daily work, chiefly agricultural, was assigned to each member, which was always preceded by a bath, and the same ablution had to be observed before each meal. These meals had a sacramental character, distinguished by a solemn ceremonial. Dressed in white garments the members marched in procession to a large room, and seating themselves according to their rank around a table, where portions of food prepared by a member especially appointed for this task, was laid before each of them. One of them offered a blessing, and sometimes recited a passage from a book or delivered an extemporary discourse. After meals they left the room in the same order and solemnity as they had entered it. The Essenes were strict observers of the Sabbath and carried out the law of "the clean and unclean" in the most stringent manner, but they rejected to take part in the sacrificial worship of the temple, although they donated incense for its service. It is curious to notice that they rejected taking an oath after their initiation, as they considered any asservation beyond yea and nay, the same as perjury.

They observed the custom of offering their invocations when the sun rises in the morning, which led to surmises in regard to this usage. Perhaps their anxious precautions in hiding the excrements from the light of the sun had some connection with this practice, or may have resembled the reciting of the Shema at the dawn of the day. Probably the writings which the Essenes kept in greatest secrecy contained magic formula. They professed to understand the healing properties of roots and stones, and had the reputation of the gift of prophecy. Josephus relates the fulfillment of some of their predictions. If this historian can be relied upon, it appears that the Essenes believes in immortality and taught that the soul is a subtle ether drawn in by the body where it strives to be released from the appetites and passions that hold it in prison, in order to ascend to the realms above. The bad souls become incarcerated in a dark and cold region, where they suffer eternal tortures. Probably Josephus referred to the doctrine of Stoicism in making this statement, which conceives the subtle ether to be substance of the soul.

Philo extols in unmeasured terms the ethical principles of the Essenes, their simple mode of life and their kindliness. They re-

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garded sensual pleasures as the root of all moral evil and the suppression of the low desire as the condition of every virtue. They despised the accumulation of gold and silver and other proud possessions. They attached the greatest importance to the maxims of justice, veracity and benevolence. Though Philo is somewhat rhetorical in this account of the Essenes, still his admiration shows that he had solid ground to go upon, and furthermore, it proves that the old prophets in Israel had not labored in vain. But unlike those illustrious men, the Essenes withdrew from the active concerns of society, its trials and achievements, which lend to human life its true worth and merit.

There is little unanimity of opinion, as already mentioned, in the case of the Essenic theology, indicating a deviation from the current Palestinian Judaism. Josephus, who was for three years a pupil of Banus, an Essene hermit, seems to have been but slightly conversant with esoteric Essenism, as he chiefly dwells on matters of the external characteristics of the Order. Graetz attributes a decided influence of Essenism on the development of early Christianity. He maintains that "Christianity which came from Nazareth was really an offshoot of Essenism and inherited the aversion of that sect against the Pharisee's law." John the Baptist, he says, was an Essene, and is rightly considered the forerunner of the founder of Christianity. The first disciples had "all things in common," which conformed to the Essenic community of goods, and rejection of sacrificial worship is also significant. This view of Graetz is shared by Geiger, Frankel, Jost, Joel and Derenbourg. On the other hand, Kuenen, who heads the opposition, especially on the strength of the investigations of Lucius, points out that Essenism is an extreme Pharisaism, originally an inheritance of the Hasidim, who held extravagant notions respecting the observance of the minute provisions of the law, the inviolability of the Sabbath, and the law of the "clean and the unclean." The Pharasees, as their name imports, separated themselves from the common or paganized Jews, in a manner like the Essenes. A middle ground is taken by Schurer in observing that Essenism can neither be identified with Pharisaism nor Christianity. Celibacy and the rejection of sacrificial worship, which constitute some of the chief peculiarities of Essenism, are certainly un-Jewish, while the stringent observance of the Sabbath and Levitical purity carried to excess are not Christian. Besides, Essenic isolation cannot be reconciled with Christian missionary zeal. It is more scien-

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tific to investigate the foreign influences that may have molded Essenism, and for this purpose inquiry is directed to Parsism, Buddhism and Pythegorianism.

The great stress laid by the Essenes on their knowledge of a system of angels betrays some affinity to Parsism, but this item alone is hardly decisive. Buddhistic renunciation and the tendency to monasticism may be paralleled with Essenic asceticism and the formation of an exclusive Order, but it is difficult to imagine by what route Buddhism found an entrance into Palestine, as there is no clue by which such an occurrence might be traced. Pythegorian ideas and practices are far more easily brought in connection with Essenic peculiarities. Essenism took its use at a period when Hellenistic influence made great inroads into Palestenian Judaism, and it required all the force of the Maccabean movement to arrest it, but only to arrest it. The fact that Pythegonanism had an Oriental tincture made it all the more acceptable. As far as the fragmentary account of Pythegorianism affords any knowledge of the characteristic of the Order, it attached great importance to personal purity, insisting on a mode of life free from sensual indulgences, and recommended loyalty to friendship, the rules of abstinence and "likeness to God." The aims of this Order was moral and religious.

In general, Alexandrian Judaism strongly leaned towards Hellenism. M. Friedlander goes the length of maintaining that Essenism was practically a form of Alexandrianism, which for protection in securing immunity for peculiarities conformed outwardly to the current Judaism. He is led to believe that many an educated Alexandrian Jew broke with orthodox Judaism through philosophical speculations that undermined tradition and institutions. This is especially exemplified in the writings of Philo, where ideas occur couched in a vocabulary that profoundly influenced Christian theology, 137, the term Logas, he understands the operative reason of God, his intermediate power, by which he stands in relation to the world, the image of the godhead, the first son of God, uncreated and not created like finite things, the intercessor between God and man and the brightness of his glory. The Hellenic Jews, or rather, the literary representatives of Alexandrian Judaism, made liberal use of the allegorical method of interpreting Scripture, in which Philo was an expert, and in his endeavor to reconcile the Pentateuch with current Greek philosophy, he compromised the Jewish conception of monotheism. Still, he remained faithful to his inherited religion and

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then censured those who boasted of having penetrated into its inward spirit, neglected its ceremonial, which stands in relation to it, like the body to the soul. The Jewish people of the diaspora were doubtless more accessible to Hellenism than the Palestinian. The Apostle Paul, who was not a Palestinian, also made fertile use of the dissolving process of allegory, which was then in vogue and employed it against the law. There is no intimation that the Essenes shared in the Messianic expectations. Herod exempted the Essenes from taking the oath of allegiance, which he exacted from his other subjects, and was favorably inclined towards them, probably for the reason that they abstained from taking part in public affairs. But Josephus informs us that they showed their patriotism in the war with the Romans.

Jewish proselytism, which, during the pre-Christian period, assumed immense dimensions, had, in fact, a tendency to facilitate dissension. Josephus, in describing its success, gives an interesting account of the conversion of the royal house of Adiabne, when the question arose whether Izates shall submit to circumcision. He states that "many of the Gentiles have agreed to submit to our laws, while others lacked patience to endure and have fallen away." The laxity of proselytes gave umbrage to official Judaism as their example was dreaded by the Rabbins. It might have been expected that this class of converts would not be unwilling to throw off ritual obligations and traditional customs without disregarding the spiritual truths associated with them, and thus the Jewish propaganda fell into the hands of the Christian. Perhaps more than any other cause which inclined these proselytes to favor the church was the fact, that the synagogue of the diaspora, as well as that of Palestine, continued to harbor national aspirations which could not count on sympathy outside the immediate Jewish sphere.

The significance of Essenic separation is variously interpreted. On the whole, it may be said, that the Judaism of the time was not unimpenetrable to divergent views of life which fashion religious feeling and thought. Though it be admitted that Christianity did not directly spring from Essenism, it can hardly be denied that Essenic ideas were imparted into it. In the face of the complexity of causes and that interaction which enter into the synthesis of any form of religion, it is impossible to point out the controling factors, and in addition all historical religions present the phenomena that great personalities stood their cradle and organizing talent gave them shape and character.

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There is much stuff for reflection in view of the historical event, which, with cruel indifference cut short the development that might have affected Judaism if it had not been interrupted. The fall of Jerusalem cast into oblivion the Sadducees, the Essenes, the Zealots and the Hellenistic Jews. The Rabbis undertook the task of preserving the old faith during trying centuries and perfectly succeeded, but at the cost of stagnation. Will they be equally successful in shaping its course by estimating the problems that confront them under the altered conditions of modern times, making demands that cannot safely be neglected.

THE CALL OF THE WALL

By Edward Eliscu

Abraham Solomon was an old man of three score years and ten. As a boy he had lived in Russia, where, on account of the Russian persecution of the Jews, his father and family fled to Jerusalem. Abraham was then but ten years of age, but young as he was he still remembered, though sixty years had now passed, that his father took him every morning to the old temple wall to pray. Nothing ever impressed him so much as this wall, or rather its remains. It seemed as if it wished to speak to him, to tell him all that lay in its bosom, which it had kept secret to all, all these passing centuries. But just when he became interested and came in closer touch with the wall, when he spent all his idle hours playing by its side and the wall was about to open up its heart to him, his father complained that he could not earn enough to support his wife and children, and so they decided to try another clime.

The wall had now become a part of their life, for as they prayed it seemed as if Jehovah Himself stood there listening to their appeal for their oppressed brethren. Heavy were the hearts when their last prayer was recited. Even the wall seemed to weep and sway under its emotion, for they were suddenly startled by a seeming clap of thunder, nay, more like a sob. They awoke from their reverie, gazed about, and seeing nothing unusual, began their journey to Roumania, their newly chosen abode.

They settled in the town of Yassy, where, after undergoing many hardships, succeeded in establishing themselves comfortably

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in business. And so the years passed, nothing more being heard of them. Abraham's father and mother passed to the Great Beyond. His sister and brothers married, each going to another part of the world, while Abraham alone was left of the family to plod his way through the world the best he could.

Then came those black days when to call oneself a Jew was to be a martyr. Many a cuff, kick, and blow had he received at the hands of his Gentile brothers, aided by the Greek Church, who brought out their highest standard, "Love thine enemy," while the minister would drive along, blessing the people for their murderous deeds. Yet through all his bleeding and suffering, he never uttered a harsh work against them. He prayed to God that they might awaken some day and see the light and perhaps understand how to live. Seeing that the situation was becoming more serious day by day, he left Roumania for America to see what the new world had to offer him.

Having a little capital, he became a merchant and thus he earned his daily bread. He married and lived happily with his wife for forty years, at the end of which time she died, but left no children to comfort her aged husband. And though death generally causes grief, it brings happiness to those that understand life better, for besides business, Abraham had always found time to study God's laws, and so was directed through His guidance.

He had become infirm and could scarcely walk without the aid of a cane, but still he was happy, even though the day was nigh when he would be taken before the Judgment Bar to answer for the life that had been entrusted unto his care. He had done all in his power to relieve his oppressed people, and though they suffered much, he implanted the truth of their religion deeper and deeper into their souls, that soon their pain turned to joy, their tears to laughter. I wonder if he had fulfilled his mission on this earth?

But through all his joy and happiness, he had a longing, a longing to go back to the days of his youth, to go back there where his father had taken him when a boy, there where his great forefathers had lived and died. 'Twas the wall he desired to see again, the wall that was calling, begging, pleading that he come back to hear the unfinished tale it had begun sixty years ago, when Almighty God Himself walked right in the midst of the people, aye, spoke to each man who would but listen. And so Abraham Solomon decided then and there to start by the next steamer for Jerusalem.

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None on board felt livelier or happier. Perhaps it was a mere touch of vanity, for the thousands of people that go to Jerusalem call to the wall, while in his case the wall called to him.

On his arrival, he immediately put up at a poor Jewish house. He conversed little, ate his evening meal and then went to bed, leaving orders to be awakened at the dawn of day.

It was still dark when Abraham Solomon awoke. He had not slept all night, for he only heard the voice of the wall. First it laughed, for it had claimed him for its own; then it seemed to cry for joy, at last, at last, the long awaited day had come. He dressed hurriedly and just as the dawn of day came creeping over the horizon, he left the house, going directly to the wall.

Never was a prayer uttered with so much pathos and earnestness. And while he prayed the wall began its unfinished story, the story that had waited sixty years. It told him of the days when Solomon was king, Solomon, the greatest king of the Israelites. It told him of his justice, his power, his wars and his glory. "Abraham," it seemed to whisper, "would that thou couldst have seen King Solomon with his thousand wives." Abraham shuddered. "Aye, thousand wives," the wall continued. "Oh, that he could have had ten thousand more, nay, every wife available, and when this earth could supply no more, he would have stormed the Heavenly Portals themselves to gain more, to attain his end."

"What," spoke the mind of Abraham, "dost thou mean to say that King Solomon was right and noble in having so many wives, and still thou sayest that he desired ten thousand more and would have stormed Heaven itself to gain more to satiate his thirst for passion? Nay, I have heard enough of this."

"Abraham," the wall spoke, "Abraham, think what thou are saying."

"Aye, I have thought of this. He could not be right."

"Think," the wall responded.

"I have thought," replied Abraham's mind. "I give him credit for all that he hath done for Israel, but there he was wrong."

"Think again, think again, Abraham," sobbed the wall.

"I," gasped Abraham, "Wait, I understand, I see—I see. He had but one wife. The others—the others represent wisdom. True, therefore would he ransack the earth for all the wives available, therefore would he storm the Heavenly Portals themselves to gain his end. It was to gain ten thousand more thoughts of wisdom; it was

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through his unsatiable thirst for knowledge that he fell, but he fell not in character, he fell upwards where he could gain more of that endless knowledge, nay, higher still, to the origin of knowledge. Oh, why did I not think of that before?"

The wall seemed to grumble its satisfaction. "Thou dost understand," it said. "All the people could have achieved the success and glory he had, all could have had as many wives as he, but nay, they grumbled and complained, they desired the fruits of his knowledge for which he had labored for years. And thus they spread this story that King Solomon, the chosen king of Jehovah, had a thousand material wives. 'Tis false. But one wife had he, the rest represent wisdom, glory, holiness. If the world believes thee not, send them to me, and if they will but have patience to learn and not be like the people who wish to eat the plum ere the tree has sprouted, I myself will tell them, for I have seen with mine own eyes, heard with mine own ears, while they go but by tradition. 'Tis not the tradition's fault, but their own, for they know not how to interpret.

"Thus have I seen the lights glimmer and flicker from the foul breath of the corrup people, after the death of Solomon, King Solomon. King after king, tyrant after tyrant, have I seen ascend the throne, until, until"——the wall seemed to shake with emotion as it shed its rocky tears, "until the sad day came when the temple, God's Holy Temple, polluted with blood and shame by the shameless people, was burned to the ground. Its holy sanctuary entered, the hold vessels destroyed and so from the days of glory here still must I stand in these days of corruption." Abraham sobbed. "Weep not, Abraham," the wall said, "thy people shall return and travel forth again in the paths of Glory and Justice. Here have I been left as a sentinel to remind thy brethren of the watchword, that The God of Israel is One,' One and only One, and the day is not far off when I shall again form part of the wall, when I shall guard God's holy temple. Then will the world be one, then will there be no corruption, no wars, nothing but harmony and peace. Have courage, Abraham, have courage. Ah, I feel better now. Centuries have I waited to pour out my tale of woe. Now thou understandest why I called these sixty years. I thank thee."

This was the tale of the wall. Abraham Solomon wept, for he had heard every word. Slowly he stretched forth his hand to the wall and then fell to his knees in a trance. A smile crept over his patriarchal face, as the Spirit of God seemed to descend upon him. Behold! he had a vision.

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He saw the Almighty, yet he did not see Him. He saw a body, yet could place no form about it. He saw a face beautiful, eyes brilliant, yet he saw nothing, absolutely nothing, but there was the Almighty.

"Abraham," a beautiful voice said, "Abraham, thou hast led a righteous life. Would that thy brethren had followed thee. But it is not too late. There is always time to see the light, e'en though it flickers in their sight."

"But my people," protested Abraham, "why suffer they for their forefather's sins?"

"They suffer not, my child. They are the standard bearers of My Eternity, of my Unity. The punishment they receive but strengthens their belief. They have passed from Palestine and have much to go through yet, but day by day they shorten their journey and behold! they are on the eve of their return."

"How will we know, what will be Thy sign that the day hath come?" asked Abraham.

"See yonder." Abraham gazed in the direction pointed. His gaze became vacant, for at first it seemed to rain, then it stopped as a glorious rainbow appeared. Slowly he regained his sight as he saw the sun beautiful settle itself in the center of the rainbow. A slight motion attracted his attention, when he saw the moon appear and settle itself in the center of the sun. Suddenly, with large sweeps and curves a star approached. It glided gracefully into the center of the moon and there—there shone the trio lights, the sun issuing forth large bands of golden strays; the moon beautifully contrasting its silvery beams, while the star twinkled brilliantly, and the rainbow acted as a crown, using these brilliant illuminaries as its orbit. A cloud passed over him and when he again opened his eyes he found himself in a deep valley, while rising above were three mountains, the base of one standing upon the peak of the other.

"Come," said the voice.

"Whither?" inquired Abraham.

"To thy home. All must climb these mountains. The first is the steepest, the more dangerous to climb, but he that hath done good on earth, that hath helped his fellow men, he feareth not to climb these mountains, for his deeds find the secret path that show him the way."

"What of the second?" asked Abraham.

"The second shalt thou ascend when the temple ariseth."

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"Then I have long to wait," Abraham said.

He suddenly heard a noise behind him as he saw the Almighty wave his arm through the air. He turned. There he saw countless number of men working, working. Heavens, with what speed! "What are they doing? Ah, I see now, 'tis the temple; the temple hath arisen."

There it stood more beautiful than in the days of Solomon. The trumpet blows. Here comes the High Priest in his stately robes of purple. He blesses the temple with sacred oil. Another blast of the trumpet. What's that? See who comes. Adam, Abraham, Jacob, Moses. Good God, have they all returned to life? Who come further, King Saul, King David, King Solomon, and countless number of other men, all that had served God and Israel. Now come some of the prophets, as Samuel, Elijah, Elisha, Jeremiah, I—I cannot name them all. They march, forming a double triangle. The rainbow with the sun, moon and star comes floating along, upheld by two archangels. Gently it was placed over the temple and the great men of Israel. Abraham gasped with pleasure and surprise, for even in his trance he could not believe what he saw.

"One question more, Blessed Jehovah, what of the third?"

"The third shalt thou ascend when I have claimed thee as mine own, when thou hast come back to the beginning."

At this juncture Abraham awoke from his trance. Slowly he opened his eyes and seeing the temple wall thought that it was the temple wall he had seen in his trance. He stretched both his arms towards Heaven in thankfulness, saying, "Almighty One, thou hast kept thine promise," when as if stricken with apoplexy, he covered his eyes, gasped and pitched forward dead. Jehovah had taken him to his home, leading the way up the third mountain, while the wall had claimed him for its own.

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IMMIGRATION AND CRIME

By Herman Pomeranz

The immigrants in this country can be roughly divided into the following classes: First, we have the very poor—those who immigrate for economic reasons. These make up the largest per cent. Secondly, we have those who come here in order to avoid military duty, and, closely allied to these, those who are forced to come here for political reasons—the socialists, nihilists and anarchists. Thirdly, we have those who come here to escape religious persecution. Lastly, and most important, we have the convicts, the thieves, the criminals of every conceivable type, the human refuse of the various governments of Europe.

The morals and the economic conditions of a community are always affected, more or less, by the quantity of immigrants and the character and nationality of the same. The economic changes are of great importance, but they do not concern us here. Of still greater importance are the effects upon the morals of the community. This is forcibly brought home to us by the following fact: that for the past fifteen to twenty years crime has proportionately increased to the amount and quality of the immigrants into this country.

The ranks of the criminals are mainly recruited from the political and criminal refugees. These we must fear and must deal with in such a manner as to thoroughly filter out these abnormal beings from the healthy current of immigration into this country.

This country is in one respect a gigantic barometer; it measures the "social," "moral" and "financial" pressure of the various governments of Europe; when our mercury goes up due to an influx of immigrants, we can tell of a corresponding fall in Europe, and the reverse.

We must not lose sight of the fact that the Jew is a notable exception to the general rule of the quality of immigrants. As soon as he frees himself from the tyrant, from restrictions, from the laws of Russia, or Roumania, as the case may be, and comes to this country, he begins to show his remarkable ability and his pent-up energy, with the result that he advances himself in a wonderful manner; in a manner which excites wonder in some parts of the world, and hatred, prejudice and bigotry in other parts.

No matter to what profession or occupation they direct their attention, be it medicine, law or business, they are soon at the top.

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Instead of filling the prisons, penitentiaries, asylums, hospitals and pauper homes, as do the usual run of immigrants, they fill the schools, the colleges, the business houses; they fill all branches of business and education. The foreign Jew is an intellectual and physical hungry man when he arrives here; prevented from owning land, unable to get any education in the old world, he comes here and practically devours all the institutions of learning.

Where in all the world can there be seen a more melancholy, a more tragic, a more heart-rending object of utter despair, than the deported Jew. After years and years of toil, and painful bondage, hunger and misery, he succeeds in gathering a few roubles with which to pay for his passage over the ocean. After undergoing unendurable hardships, suffering untold miseries, eating practically nothing for days and days, nights of sleeplessness and apprehension, mornings of cold, despairing misery, lying in a steerage, in the roaring, tumultous waves of the ocean, buffeted and kicked and swore at, he comes in sight of the "golden land." His dreams and hopes have seemingly been realized, and he sees before him scenes "Arcadian." But alas! All his sufferings and hardships have been for no purpose; the intelligent and far-seeing authorities have in council decided to send him back to his poverty, to his misery, to his empty and desolate home. In vain he pleads, and begs, and cries to be admitted; in vain he calls to his relatives for help; they can do nothing. The authorities have decided to send him back because, upon examination, he has been found to have an astigmatic eye! My God! What a terrible disease!

He goes back to his ruins, to the scenes of his childhood spent in misery, to the graves of his fathers: there he goes and, sinking down on the tombstones and the tall grass, buries his face in his hands and weeps.

WHAT THE U. S. OWE THE IMMIGRANT*

By Cyrus L. Sulzberger

There have been many speakers and many writers lately to tell us of the evils that immigration is bringing upon us, and one of the most recent, Mr. Ward, in a late issue of "Charities," has put the question thus: "If our material growth can only be secured through a degradation of our citizenship, is such material growth an alto-

* From an address before the League of Political Education.

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gether desirable thing?" Now, I suppose to a certain extent that question is rhetorical. I fancy Mr. Ward does not expect an answer, and if he does, he expects but one answer, and, of course, there is but one. If there be a degradation of our citizenship in connection with our material growth, why then, material growth is not altogether a desirable thing. The inference, of course, is that degradation of the citizenship is a result of immigration. At the last census, the census of 1900, there were in the United States 10,400,000 foreign-born people. They constituted 13¾ per cent. of the entire population. At the census of 1890, they constituted 14¾ per cent. of the entire population. In other words, notwithstanding the large immigration of the ten years between 1890 and 1900, the growth of native population exceeded relatively the growth of immigrant population. You probably know that those who are engaged in earning their livelihood are described in the census reports as being engaged in gainful occupations. The census report of 1900 does not give the statistics of gainful occupations by nativity, and I am, therefore, compelled to fall back upon the census of 1890. In 1890 36½ per cent. of the entire population was engaged in gainful occupations, while of the foreignborn population 56½ per cent. was so engaged. In other words, for every two native born, who were engaged in earning their livelihood, three foreigners, relative to their number, were so engaged. One-half more of the foreign population than of the native population were engaged in gainful occupations in 1890. Going back to 1870 we find that at that time, 33 per cent. of the native population was so engaged; and 48½ per cent. of the foreign population was so engaged. Now, when it is remembered that it is in the period after 1870 that the character of immigration changed in such a way as to alarm our restrictionist friends, it is interesting to observe that in the twenty years between 1870 and 1890 the entire population increased in gainful occupations from 33 per cent to 36½ per cent., or about 10 per cent. of their number; the foreign population engaged in gainful occupations increasing 48½ per cent. to 56½ per cent. or about 16 per cent. of their number. The number of homes owned by those of foreign birth is 24 per cent. of the entire number of homes owned in the United States, that is to say—although the foreign-born population is less than 14 per cent. of the entire population, the number of homes owned is 24 per cent., or about 70 per cent. more than the ratio of foreign population. Now, we always regard the thrift which causes a man to support himself, and to secure for himself a home, as signs

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rather of good qualities than of bad, and yet these are the things that make for the moral degradation that Mr. Ward so much fears.

I think that it would be a very good idea for the anti-immigrationists to get together, to assemble in a congress, and to make up their minds what line of argument they intend to follow. In the last report of the Commissioner of Immigration, published two months ago, for the year ending July, 1903, Commissioner Williams, the deputy in charge at Ellis Island, says: "The great bulk of the present immigration settles in four of the eastern states, and most of it in the large cities of those states." And in the same volume his chief, Commissioner Sargent, says that an increasing proportion of the immigration is going to Pennsylvania, Ohio and West Vrginia, while the percentage from New York decreased from 42 per cent. in 1892 to 30 per cent. in 1903. As a matter of fact, there are eight states in the Union, in which the percentage of foreign-born is larger than in the state of NewYork, and in North Dakota, where the foreignborn percentage is largest, it is almost 50 per cent. larger than in the state of New York. The percentage of foreign born in New York state is 26, which is equalled or exceeded in California, Connecticut, Minnesota, Massachusetts, Rhode Island, Montana, Nevada and North Dakota, reaching 36 in North Dakota. Those of you who are old enough to have gone to school in the 60's, may remember that on the map of the western part of the United States there was printed across the face of the map "Great American Desert." Now in the part of the United States which, when I was a boy, was the "Great American Desert," there is to-day 21 per cent, of foreign-born population; that is to say, one-half more in that section of the country than the percentage for the entire country. There is 14 per cent. of foreign-born population in the United States, and in that section, which was the "Great American Desert," there is 21 per cent. Upon that subject I want to read a few words by Prof. Mayo Smith: "The effects of immigration on the economic growth of the United States have been enormous. The rapidity with which it has taken possession of and subdued the great extent of territory west of the Allegheny Mountains, the vast development, the growth of large cities, all these things have been possible only through the combination of constant additions to the labor forces of the community. . . . In this great economic growth the immigrants have had their full share, in fact, it is owing largely to them. . . . . Immigration has been of immense value in developing the natural resources of the United States."

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We had thirty-five to forty years ago a natural desert in our western country. We have acquired within the past decade or two a new desert in the abandoned farms of New England. The attraction of city life was too great, and the Yankee farmer found his son unwilling to stay on the farm; and yet, that new desert is also being redeemed, because in the past few years, hundreds of Jewish farmers have redeemed tens of thousands of acres of abandoned farm land in New England. I visited some of these reclaimed abandoned farms a few months ago, and I thought it was rather an impressive and interesting sight, when one of these farmers showed me with pride the cupboard in his parlor, in which he had the scroll of the law, and told me that at his house his fellow Jews met with him for religious worship, and then showed me with equal pride the commission issued to his son as a corporal in the Spanish-American War, and I did not quite know which was the more impressive, his loyalty to the old or his devotion to the new.

The difficulty of assimilation is one of those things about which our restrictionist friends are much concerned. Mr. Ward, whom I have already quoted, said, speaking of the early immigrants, "They found little difficulty in assimilating with the American people, and what is more, they were as a whole eager to become assimilated. Now, however, these people are alien to us in race, in language, in social and political ideas, and in inheritance. Unless all signs fail, this startling change in nationalty is destined to continue and to become much more marked in the future. . . . Asiatic races, of which we have, perhaps, as yet hardly heard, playing a more and more conspicuous part in the years to come."

There has recently arisen a new apostle of immigration restriction in the person of a member of Congress, by name Robert Adams, Jr., of Pennsylvania. As I stated before, he is one of those who ought to get in touch with his fellows who believe the same way, so that they may sing the same song. This is what he said in Congress the first of this month. He was speaking of the Asiatics who some years ago were shut out from the Pacific Coast, and he says about them: "There is no marriage, there is no commingling of blood, there is no coming together of the children, there can be no infusion of bad manners and bad habits. Their ways are not our ways, and their beliefs are not our beliefs, and there is not the same danger from them that there is from the people who come in with the same creed and with the same belief, and who are virtually of our own race—the danger from these latter, in my judgment, is greater than the yellow

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peril which threatens the Pacific Coast. On the one hand, we find that there is danger because of the lack of assimilation, and on the other hand, we find that there is danger because of assimilation. It is very evident that if we don't catch them coming we catch them going. But fortunately, neither Mr. Ward nor Mr. Adams is the highest authority that we have upon questions concerning our politics, and we all of us turn to Bryce, as one who understands the genius of our people better than many of us ourselves understand it. And Bryce says: "Here, also, that assimilative power of which I have spoken, comes to the help of the nation. Those who rise from the less cultivated class, who do not belong to what Dr. Holmes calls the Brahmin caste, still surviving in New England and once strong in Virginia, are breathed upon by the spirit of the country; they absorb its culture and carry on itstraditions, and they do so all the more readily because the pervading sense of equality makes a man's entrance into a class higher than that wherein he was born, depend solely on his personal qualities." And I have no hesitation in saying that I accept Mr. Bryce's judgment before I do that of Mr. Robert Adams, Jr.

We hear much of the illiteracy of the immigrant. There were nine millions of illiterates in the United States in 1900, exclusive of children under ten years of age. Of these, 1,400,000 were foreign born. That gives us a total percentage of 12, a total percentage of illiteracy of 12, and of foreign illiteracy of 13. True, the illiteracy of the foreign born is slightly larger than that of the native, but so slightly larger that it does not seem to be a very serious menace. Furthermore, illiteracy is not a new thing. John Mitchell, in his book on Organized Labor, published a few weeks ago, says; "To a large extent the wage-earners of the early days were without education." And again, "When, in 1800, Thomas Jefferson was elected President, the workingmen were in a condition but little superior to that of colonial days, a condition in which they worked long hours at hard toil for small pay." The argument is made, of course, that wages are reduced by reason of the competition of the immigrant. The United States Senate Report, published in 1903, showed this condition: Taking 1860 as the normal, or 100 per cent. for wages, in 1840 wages were 87.7; in 1860, 100; in 1866, 152.4; in 1891, 160.7. showing a continual rise in wages, notwithstanding the fact that immigration was continually going on and growing larger. Mr. Adams also tells us (and, I may say, that cry is sounded in every possible

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note of wailing and mourning) about the number of aliens who become public charges, and the amount of tax that is imposed upon the community by reason of these aliens. He tells us that out of 10,000 persons, 30 aliens, in the course of time, become objects of charity, while only 9 out of 10,000 natives, become paupers and a charge of the community.

Now, on the face of it, those figures look large, and yet, do you know, if I had the autocratic power of deportation or expatriation, I think I would hardly send away those thirty paupers. I think, after I got through in Wall Street, and got through in councilmanic chambers and in legislative halls, and perhaps in the Senate of the United States, and in other places where I should find people to deport, I think I would reach my thirty before I got a chance to go to the almshouse and get rid of these paupers.

But how does it happen that there are 30 foreign-born paupers where there are but nine natives? Because the foreign-born are doing the dangerous work.

When the Darlington apartment house fell the other day, fortunately for the statistics of dependence, the men were not maimed; they were killed. If they had only been maimed, and their power of earning their livelihood had been taken away from them, there would have been more foreign paupers to care for. Under the generous pension system which the employers adopt, when a man's usefulness is gone, because he has broken his leg in his employer's service, the man goes to the almshouse and becomes a charge upon the public. It is the foreigner who is subject to these dangers in doing the heavy and dangerous work, and by reason of his doing it he has lifted up the native population, so that they can do easier and less dangerous work. For that reason, 30 foreign born are inmates of almshouses, where only nine native born are subjects to the same unfortunate condition; that is, 30 inmates of almshouses, out of 10,000, remember.

In the city of New York, which is perhaps not the cheapest place in the United States in which to live, these 30 cost $47 per capita for maintenance. In other words, it costs, say, $1,500 a year to maintain these 30 people in the almshouse. The 10,000 from whom the 30 were taken, are contributing to the public tax fund about $11 per capita, or $110,000 a year. The 10,000 contribute $110,000. The 30 cost $1,500. It seems to me the state is ahead on the proposition, even as it stands. But let us go further. If every one of the re-

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mainder of these 10,000 aliens, of whom 30 become a public charge, is contributing to the wealth of the country but 15 cents per annum, he is paying for what these 30 cost to maintain. And I will put it yet differently. It is a well-established and conceded fact that there is a commercial value to human life; that it costs a certain amount of money to bring a child up to the earning point, and that once brought to that earning point, that human life is worth to the state a certain sum of money. This sum varies in different countries, and it cannot be estimated in America at less than $1,000 per capita. Now, of the 10,000 aliens, of whom 30 are a public charge, the remaining 9,970 are worth $1,000 each for being brought here at a time when they are ready to begin to earn; no charge for maintenance upon the state, no charge for education, no charge for bringing up; they are ready at once to begin to add to the wealth of the community, and these 10,000 persons are worth to the community not less than $10,000,000. It seems to me, from this point of view, the state can well afford to pay the $1,500 per annum to take charge of those who unfortunately fall by the wayside.

From the beginning of history, the migration of peoples has been in the interests of civilization. From the time when Abraham left Ur of the Chaldees, in order that he might go out and worship the One God, through the period of Joseph, sold into Egypt, redeemed that country from famine by his wise statesmanship; through the period when his brothers and descendants, walking through the wilderness into the Promised Land, carried with them the ideals and standards of modern religion; through the period when Rome, triumphant, imprinted her system of laws upon the entire world; through the period when the Pilgrim Fathers, driven out by the England, established there the beginnings of modern Anglo-Saxon civilization; through the period when the later discoverers, superseding the red savages of this continent, established here a new world; through the period when the Pilgrim aFthers, driven out by the bigotry of England, came here to found a government, modeled on the old Theocracy, and blossoming into the republic we all love so well; through the period when the intellectual aristocracy of Germany, in the middle of the last century, sent us the best and noblest and most patriotic of our citizenship, and through the period when the landed aristocracy of England sent for the upbuilding of our land the bone and sinew of Irish tenantry—through all these periods the migration of peoples has been in the interests of the civilization of

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the world. And we have now no reason to believe that history intends to reverse herself, nor have we any reason to doubt that we have yet some lessons to learn in our own government.

That which is the blackest spot in American history is our treatment of the negro. Who may say but that the immigration to this land of the southern Italian, qualified to work in warm climates, may not result in bringing into our southern country a people who shall operate upon the negro as migrations have always operated—either to lift him up to a higher communal walk, or to cause his dispersion over the entire country, so that the 9,000,000 negroes, instead of being congested in a few Southern States—in some of them to a larger number than the whites—may be spread over the entire United States, and the work now being done by the negro may be done by the Italian. If that were done, surely it would solve one of the most pressing problems with which we have to deal; and while I have not the gift of prophecy and have no means of saying what the future has in store, surely such a result would be in no degree more wonderful than other results that we have seen from the migrations of peoples. And, too, as there is room for the Italian, there is room for the Jew. We have lost our ideals. Charles Sumner said: "The national example will be more puissant than army and navy for the conquest of the world." And that was the American ideal—was, unfortunately, not is. Armies and navies have become our ideals. What we need more than we need armies and navies is to learn once more that our national example should be more puissant. And this people that has learned to suffer rather than to conquer may teach us once more that which our national fathers recognized, and of which we have lost sight.

These are some of the things that we owe to the foreigner who comes here, but we owe something, too, to that foreigner who will never reach these shores. Moral principles are not quoted on the stock exchange, and their influence cannot be measured in the market-place. This country has stood, and should stand again, for certain ideals, not alone for the sake of its own people, but for the sake of the world. We owe to the persecuted Jew, to the expatriated Finn, to the oppressed Armenian, to any weak people anywhere, we owe right treatment. . . . We owe to struggling republics in all parts of the world that our own republic shall hold its ballot pure. In a government of the people, corruption of the ballot is what in a monarchy is treason, and we owe it not only to ourselves, but, too,

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to the republican principle, that corruption of the ballot should be treated no mire lightly than treason is treated. We owe to all lands everywhere that we shall live up to the responsibility of our splendid isolation; that, having by nature been cut adrift from all the difficulties of European politics, we shall remain apart from those, and devote ourselves to the upbuilding in this land of a government such as shall call forth the respect of the world and shall serve it as an exemplar. There is but one basis upon which democracy can live, and that is upon a recognition of the brotherhood of man, and we therefore owe to the democratic principle, for which we stand, and for which all who are struggling for democratic principles in all parts of the world, that the equality and the brotherhood of man shall be forever the fundamental principle to which we shall remain forever faithful.

CURRENT TOPICS IN JEWISH LITERATURE.

VI.—ROCKEFELLER'S GREAT WEALTH

BY J. D. EISENSTEIN

John D. Rockefeller is at present considered the richest man on earth. The New York "American" speaking of the presumptive heiress, his granddaughter, born to John D. Rockefeller, Jr., says: "It is the most interesting and possibly the most important infant that has come into the world in the 1900 years. The "American" calculates that in the last ten years his fortune has increased from $150,000,000 to $1,000,000,000. At that rate of growth during the life time of little Miss Rockefeller, she would be worth at the age of sixty, the incomprehensible sum of $87,365,000,000, enough to pave an avenue with thousand dollar bills over 100 feet wide around the earth.

"In the last 1900 years," yes. But before the common era, no! If we believe the Agadic history of the Talmud, there were richer men then.

Joseph accumulated numberless bushels of corn "as the sand of the sea," and virtually cornered the production of the world until the people confessed that all their money is gone and were forced to transfer their property to Joseph, acting for Pharaoh. Tradition says that this immense liquidation was by order of Joseph, hidden

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underground in three distant parts of the world. One treasure was unearthed by Korah. To form an idea of his fortune, we are informed that it required no less than 300 "white" mules to carry the keys of his store houses, and those keys were not made of heavy metal, but of light leather strips (Pesahim, p. 119 a). Averaging five "leathern" keys to the pound, and the carrying capacity of each mule to 200 pounds, there would be a total of 300,000 keys. Figure so many store houses, each valued at at least $10,000, and they equal $3,000,000,000, or thrice the amount credited to Rockefeller, Sr. No wonder that Korah, being so rich, thought he had a "pull" to influence the people against Moses and Aaron. Fortunately, or unfortunately, Korah was swallowed up in the earth (perhaps at the very spot where he discovered the treasure), otherwise his grandchild, living to the age of 60, might have accumulated a fortune that would require all the figures in a printer's font to describe it.

King Solomon had 40,000 stable horses and 4,000 stables for 1,400 chariots, with 12,000 horsemen. Every horse was worth 150 shekels, and every chariot 600 shekels (I. Kings, v. 6; x. 29; II. Chron., i. 4). The following items might have made up his stable inventory:

40,000 horses, at 150 shekels	6,000,000
1,400 chariots, at 600 shekels	840,000
4,000 stalls, at about 1,000 shekels	4,000,000
12,000 horsemen, at 30 shekels	360,000
Total shekels	11,200,000

A shekel is worth about 50 cents in American money, giving a total of $5,600,000. But when we consider the high purchasing value of a shekel at that time, from the standard value of a slave at 30 shekels, or $15, in comparison to the value of the slaves in the South before the Civil War, which averaged $1,000, at this rate the price of the stable, multiplied by about 66 would bring the total to $369,600,000, at the present low purchasing value of money. Without counting the cost of saddles, harness, livery outfits and food for the horses and men.

Voltaire calculates that the gift of Queen Sheba to Solomon was worth 4,200,000 German thalers, and sarcastically remarks that as Solomon was a gallant king, he must have reciprocated in double kind, which Voltaire considers highly exaggerated a sum for the

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Jewish kinglet. And yet this is a mere bagatelle in comparison with the cost of his luxurious stable equipment.

The estimate of the amount expended in erecting Solomon's Temple, at approximately present day value of metal and labor, is as follows:

8,000	talents of gold, at $24,000.....	$192,000,000
17,000	talents of silver, at $660	11,220,000
18,000	talents of brass, at $12.50	225,000
100,000	talents of iron, at $5	500,000
150,000	laborers, 7 years, at $250 per year.	37,500,000
36,000	overseers, 7 years, $500 per year..	1,800,000
10,000	drams, at $5	50,000
To Hiram, King of Tyre:		
14,000	kor of wheat, 4,480,000 bu., at 90c.	4,032,000
14,000	kor of barley, 4,480,000 bu., at 35c.	1,568,000
14,000	bath wine, 980,000 gal., at 50c....	490,000
14,000	bath oil, 980,000 gal., at 50c.....	490,000
		$249,875,000

Besides, probably an equal amount for precious stones, marble and other building materials, making a grand total of about $500,000,000. The above figures are based on the account given in I. Kings, v., and I. Chron., xxix., of David's preparations for the Temple, together with the donations by the leaders of Israel. Figure 100 pounds to the talent, and 12 ounces to the pound, one ounce of gold is worth $20, and one ounce of silver 55 cents. The ארכמון or dram is probably the Persian daric of 130 grains pure gold, worth about $5. The tribute to the King of Tyre for his assistance was annually for seven years during the erection of the Temple. A kor makes 32 bushels, and a bath 7 gallons.

Herod's temple was even superior in beauty and more costly. "It was built of intersecting bevelled-edged alabaster and marble, that resembled the waves of the sea." (Sukkah, 51, b.)

But even Herod was out-Heroded by the magnificent labyrinth in the dual-metropolis of Alexandria, Egypt, controlled by the Hellenistic Jewish population, which R. Judah estimates as twice 600,000, the number of Jews in the Egyptian exodus. The labyrinth contained 71 cathedrals for the 71 Sanhedrin of the Great Assembly. Every cathedral cost no less than 210,000 talents of gold (ib.; comp. Tosefta Sukkah iv.) . This item alone, 71 times 210,000 times $24,-

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000, foots up $357,840,000,000, or four times as much as Miss Rockefeller's prospective sum at the age of 60.

When Jerusalem was besieged before the second destruction, there were three rich Jews named, respectively, Nikodemon Ben Glorion, Ben Kalba-Sabna and Ben Tzitzith-ha-kesath. They resolved, rather than to surrender to the enemy, to feed all the inhabitants of Jerusalem, during 21 years if necessary. One of them stipulated to furnish wheat and barley, another to furnish wine and oil, and another firewood (Gitin 56 a). Assuming that the population was 1,000,000 (by actual census at the Passover festival in the year 66, or three years before the destruction), there were found no less than three million Jews in Jerusalem, and allowing but $100 a year for the maintenance of a person, the sum would be $2,100,000,000.

It is interesting to note that the daughter of Nikodemon was allowed, by the Jewish court of Beth-din, a daily sum of 400 gold denarim for her cosmetics. (A Roman copper denarim was worth about 17 cents, and there were 25 copper pieces in one gold denarim, $425). and multiplied by 365 days equals $62,050,000, without taking into account various sums for her headgear, dressmakers' bills, ornaments and pin money, which in ordinary cases exceeds 100 times, at least, the value of cosmetics. That would swell the total to $124,100,000,000, outside of other household expenses. And yet Miss Nikodemon appears to have been dissatisfied with the "small" appropriation for her cosmetics, as she sneeringly "thanked" the rabbi-judges for their "liberality," and wished their own daughters to fare no better. The rabbis, however, accepted the "curse" with grace and answered "Amen."

R. Johanan Ben Zakkai witnessed the Kethuba (marriage jointure) of Miss Nikodemon, wherein was recorded her dowry of one million gold denarim, $425,000,000, besides the dowry of her father-in-law. Nikodemon himself is reported to have stepped on silks all the way from his house to the Beth Hamidrash, daily, and every time the silks were allowed to be picked up by the poor.

The end of Nikodemon's daughter was very sad. For Ben Zezkai, who witnessed her Kethuba was also the eye-witness when, at the capitulation of Jerusalem, she gathered grains of corn between the Arabian horses, to keep herself from starvation (Kethubath 66 b).

Among other rich celebrities are R. Elieber ben Azariah, who contributed an annual tithe of 12,000 sheep (Shabb. 51 b), on an in-

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come of 120,000 sheep, or at $10 apiece, $1,200,000 per anum, and R. Judah ha-Nasi I., whose stable master was richer than King Shabur (Ib. 113 b).

I voluntarily give up the task of explaining the phenomenal possessors of wealth claimed by the Bible and Talmud, to exist in anti-Christian times. Some assign the Oriental habit of extravagance and love for the use of hyperbole and metaphor, while others say that we do not know the weights, measures and coinage of those times. The Jewish authorities admit that 300, for example, is but a round number or a nominal large sum (Rashi to Pes. 119 a). As a rule the Agadic stories are intended only as moral lessons. Nevertheless, like a good historical novel, they have some basis in the underground. And no doubt there existed immense riches in those times, more than the average modern historian cares to admit. In any event, such stories in the Talmud are no less valuable than the Arabian Night stories, now considered as classical literature. The moral attached to every Talmudic story is certainly more elevating, much higher and nobler in character than any secular stories.

While the rabbis, unlike the early Christians, never condemned wealth, and even honored the rich man who used his money for good purposes, they considered wealth, per se, of no real worth or merit. R. Pappa's maxim was, "None is as poor as a dog, and none as rich as a hog," (Shabb. 155 b). The rabbis called a miser "a mouse lounging on gold pieces (Sanh. 29 b).

Jesus of Nazareth merely repeated what others said before him when he advised the rich man: "sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven." Lay not up for yourselves treasures upon earth, where moth and thieves break through and steal." The Talmud records what Monobaz, the king of Adiabene answered to the clamor of his relatives for squandering his own treasures and the treasures of his ancestry in support of the poor in time of famine, by saying: "My ancestors hoarded up below, but I hoard up above; their savings could be taken away, but not mine; their savings did not bear fruit, but mine does; they amassed for others, but I for myself." (Tosef. Pes. Ch. iii.; B. B. 11).

Jesus said: "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God." The phrase is borrowed from the Talmud פילא דעייל בקופא דמחט an elephant passing through a needle's eye" (Berachot 55 b end). Likewise

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Rab said: "the rich men of Babylon are candidates for hell," because they fail to support the poor. Sabathai Ben Marinus called them "rif-raf: עשר רב (Bezah 32 b).

The passage in Malachi iii., 3: "And he (the angel) shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi," is quoted to prove the power of money to purge the illegitimate כסף מטהר ממזרים (Kedushin 71 a).

To check the bad influence of the mighty Mammon on the Jewish literature the Sanhedrin of the Great Assembly fasted 24 days and offered up prayers to God that those who are engaged in writing books and scribes of phylacteries and Mezuzath shall not get rich, else they will stop to write (Pes. 50, 6). There is a true ring of irony in these words.

The Talmud assures us that wealth is mobile and constantly on the move. "Like a weasel gathering food and storing it away without knowing who will benefit by it. So the man! As the Psalmist says, "he heaped up riches and knoweth not who shall gather them," (Ps. xxxix., 7; Yes. Shab, xiv., 1 end).

Commenting on the passage "For the poor shall never cease out of the land" Deut. xv., 11), Rabbi Ishmael said: "Poverty is like a wheel turning round. If it does not strike thee it will strike thy son and if not thy son, it will strike thy grandson." R.Hiyya used to sav to his wife: "When a poor man comes be quick to give him bread, in order that thy children mightshare the same attention." She looked at him in surprise: "Dost thou wish me evil?" said he. "Indeed, I do not, but I cannot fight the Scriptures, which say that poverty shall never cease, and the wheel of fortune is constantly turning." (Shab. 151 b).

How about Miss Rockefeller, and the "New York American's" calculation? Is there an assurance against the impairment of wealth, and who may foretell the future?

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FUTURE ASPECT OF POLITICAL PALESTINE*

By Rev. Dr. M. Gaster

(Concluded)

Russia at Alexandretta (and, I add in brackets, at Constantinople) could not stop there. An advance on Jerusalem would be imperatively demanded by the religious sentiment of the country; and, indeed, to judge by the site which she has chosen for the Hospice she seems to have anticipated the contingency. Colonel Conder, in his "Tent Work in Palestine," says: "Standing on the approximate site of the old tower of Psephinus, the Russian Hospice commands the whole town of Jerusalem, and is thought by many to be in a position designedly of military strength." While a writer in a recent daily paper (St. James's, Sept. 15, 1880), justly remarks, in allusion to Palestine, that "if the conflict between the civilization of the West and the autocratic barbarism of the North be ever committed to the arbitration of arms, nowhere is the contest so likely to be decided as in the region which guards the two roads from the Mediterranean to the Indian Ocean." Once in possession of Palestine, she is astride on two seas, for Akaba would certainly before long be included in her boundaries.

"The only way of resisting her advance on the Red Sea would be by a previous occupation of that port; but this would be attended with great difficulty and risk. With Russian arsenals at Haifa and Akaba, the route to India would be practically closed, and her strategical position would be one that would give her political control of the East, for with Asiatic Turkey thus dominated, the independence of Persia would virtually be at an end, and the Persian Gulf, no less than the Red Sea, would soon be open to her fleets." Thus far Mr. Laurence Oliphant. Russian activity in that direction has not in any way been diminished during the twenty years which have elapsed since he penned these lines. Cloister upon cloister has been built in Palestine and filled with monks, who, to use Sir Laurence's words, look like discharged soldiers. Schools for teaching Russian have been opened in the northern parts of Palestine and a post-office opened in Jerusalem and many new undertakings taken under its special protection. (The boat on the Red Sea, &c., &c.)

* Read before the entral Asian Society, London, England.

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The religious flame has never been extinguished and a very little breeze suffices to fan it to a blazing fire. If Russian soldiers go singing into the war against the Turk on their way to Constantinople, as I have heard them during the last Russo-Turkish War, they would go shouting for joy if their steps were to lead them to the land in which all religious aspirations are centered. The glory of Tsarigrad and of the holy mountains of Athos pale into insignificance compared with the glorious vision of the Mount of Zion with its holy associations, and with its profoundly emotional traditions. Though the period of the Crusaders has come to an end in the West, one may still dawn for the Russian in the East! The religious fanaticism would then be used by the Russian rulers for the furtherance of their own political aims and by the conquest of Palestine the whole East would be at the mercy of the Russian armies and navies. Other powers besides Russia are also keenly alive to the strategical value of Palestine, and to the political preponderance which the possession of it must give to its owner.

The Kaiser is no less anxious to obtain a foothold there. According to Eastern tales he is credited with the desire to obtain the lease of Caesara for a coaling station, and, in fact, so they say, he had asked the least of that harbor on the occasion of his last visit to Palestine. How far the new principle of the "Hinterland" which did wonders in Africa would then have been brought into play is a question on which it is premature to speculate. The peaceful penetration is not lost sight of. Russia, in pursuance of her own policy, leads the way. She grants protection not only to innumerable religious and educational establishments but also to subjects out of Russia to whom she denies it in the country itself. Russia fosters the immigration among others of Russian Jews to any part of the world, but above all it favors, and as will be mentioned later on, would favor still more a large exodus of Jews into Palestine. It would give Russia the best of reasons for interfering in the interior administration of Turkey and of claiming rights in Palestine in virtue of the large number of its subjects living there.

Germany is following the lead of Russia and is anxiously desirous of inducing Germans to settle in the Near East, either along the projected Bagdad Railway or in any part of Syria and Palestine which would give the German Government the same opportunities for interfering. Germany also endeavors to capture commercial enterprises in Palestine. Germany is applying for the concession of the Haifa-Damascus railway now nominally taken over by the Turk-

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ish Government from the English concession, and also for the far more extensive line Damascus-Mecca, but has hitherto not yet obtained the consent of the Sultan. If one considers that the utmost number of passengers that will be carried by the latter line on the outside is 4-5 millions of pilgrims to Mecca and that the difficulties are very great to obtain water and coal in hundreds of miles of the Syrian and Arabian desert which that line will have to traverse, it can not be a remunerative undertaking from the purely commercial point of view. Other concessions have been obtained by the Kaiser for the German colonies known as the Templars round Mount Carmel, close to Jerusalem and in two more places in Palestine, and also a special permit to excavate Baalbek and to reconstruct the grand ruins of the old Temple.

Thus Germany is slowly creating vested interests in a country in which it was almost unknown up to quite recent times. The Beyruth-Damascus line belongs to a French company and the jealousy with which it watches over the Catholic foundations and with which it protects the fanatical Maronites, it is needless to speak. The only friends England has in that corner of the earth are the Druses in the Lebanon whose number according to the latest estimate does not exceed 100,000. A very small percentage, indeed, of devoted friends in a land where all the other powers are straining every nerve to increase their interests and their following. Every one of them is conscious of the fact that the political future of Palestine is bound up with vital issues to the nations of Europe and to none more than to the English empire. It is evident that the centre of gravity is being shifted to Palestine, with its immense political religious and commercial possibilities. For a long time Constantinople was considered the center of the Eastern Question.

This turns out to be a fallacious and shirt-sighted view. Constantinople is only the stepping stone towards the greater question, conquest of Asia and the mastery over India. The opening of the Suez Canal and the occupation of Egypt has shown that the Eastern question in its entirety hinges round Palestine. This is the key of the situation. It is the only possible road leading from Asia to Africa, and has access to two seas. From earliest dawn of history it had been the highway of the conquerers from the North to the South and vice versa. The victorious armies of the Pharoahs had no choice but to traverse the plain of Palestine and to pass through the same gate near Beyrut at the Nahrel-Kelb where the rocks have preserved the engraven witnesses of the numerous armies that passed

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through that defile. From the Hieroglyphs of the Egyptians down to French inscriptions at the bottom it bears the traces of every nation that passed and repassed. The conquerors of Egypt and Babylon had to go that way. It is, therefore, impossible to overestimate the importance which the future of Palestine has for England. A boat sunk in the Suez Canal and a hostile nation between Alexandretta and Salonica, with the the objective, Egypt, and the connecting link between East and West is snapped.

As matters stand there is no protection from the land slide for Egypt from an attack, which can only come from the North. An advance upon Egypt and India can only be undertaken from the North. It would be impossible for England now that Egypt is occupying that commanding position in the policy of the near East, to allow any other great power to hold sway over Palestine and upon the Bay of Akaba. It is a question of self-preservation, which would dictate a policy of prevention. The actual Northern frontier of Egypt, though more of a desert from Gazah downwards, would not prove more impassable now than in former times. To suggest a single-handed overlordship over Palestine would be a strange, misreading of the forces that are now at work and of the ambitions that animate the other nations. In a country where every Power has striven with might and main to get a foothold and to exercise as much influence as possible, it is not to be expected that they would willingly renounce privileges and hopes cherished for so many centuries, and nurtured with fostering care throughout the varying political vicissitudes through which Palestine has passed. One example will suffice to show how Powers will act in the pursuit of their policy in the East, differing from the policy they follow in their own country. France is the best example in point. I am not discussing internal French politics and their attitude towards the clergy, but it has been remarked how profoundly it contrasts with the protection accorded to French missionaries in the Far East, say, in China. The same attitude is invariably observed by France in the Near East, and notably in Palestine. No French diplomatic agent will neglect to further the interests of the various ecclesiastical institutions in Palestine, and he will respect with scrupulous care every ceremony and etiquette among the different Christian sects of the East. These Powers will not yield an inch to English demands or suggestions. No compensation could be offered anywhere with the hope of being accepted for rights and privileges waived in Palestine.

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A military occupation would precipitate the explosion of the volcano and bring about the very calamity we are so anxious to avoid.

Yet English interests in that part of the world are paramount. The strategical value is indisputable and the commercial will in time be second to none. Already a net of railways is beginning to cover the face of the country. In times gone by these commercial interests were widely recognized by England; the famous Aleppo factories of the 16th century have been instrumental in keeping up the communication between England and the countries that lie behind the ranges of the Lebanon, down to the Persian Gulf. In modern times these attempts have languished. Nothing has been done to maintain the commercial interests in Palestine. It is a thousand pities that the concession for the railway line Haifa-Damascus, obtained in 1891 by Mr. Pilling, should have failed, owing to the indifference of English subscribers, and now the line has reverted to the Ottoman Government, which will hand it over to its German friends to carry out the projected line and connect it with the Damascus-Mecca railway. If we had been able here to raise the small amount of 600,000 pounds sterling, the line which is destined to play an important part in the development of the country would now have been in English hands, a valuable asset on the future.

Face to face with these problems I venture to submit to your kind and sympathetic consideration a solution on new lines. The only satisfactory solution can only be that one, which would reconcile all conflicting interests, would respect all the vested rights, would secure immunity from attack on Egypt and the Red Sea, would avert the most terrible war the world had witnessed and would give peace to the world. It is not a novel solution. It has consciously or unconsciously been on the lips and in the hearts of the followers of the three great religions of the world for many a century. Those whose religious life rests directly or in directly upon the Scriptures would, if asked, unhesitatingly reply that the land must be given back to its old owners, and that the Jews be placed again in the land promised to them of yore. Leaving the sentimental part quite aside, we are concerned only with the practical issue and there can be no doubt that this would be the only perfect and abiding solution. None of the great Powers with the innate desire of conquest could be allowed to rule over Syria and Palestine with any hope of peace.

Not so the Jews, who are not seeking territorial conquests or political exploits, but who are now gathering in their thousands to work for the realization of the long dream of ages. The actual

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Zionist movement, as it is called, is one of the phases through which this yearning for the old home is passing. The resettlement is sure to come, and more than one European Power is inclined to view it with a favorable eye, perhaps for sentimental reasons, or for local economic considerations, but surely also for ulterior political aim. Through the instrumentality of their Jewish subjects settled in Palestine, they might indulge in the hope of obtaining that control over the internal affairs of Palestine which they so much covet. Even Russia, which is not known to father any public movement within its borders, has looked upon the Zionist movement with undisguised favor. Indiscretions on the part of some of the more prominent leaders have somewhat discredited the movement, notably their recent dalliance with the proposition on the part of the English Government to undertake a Jewish settlement in East Africa. This has been an aberration which has discredited the men and will, if persisted in, in time alienate from them the sympathies of the masses, who know only one hope, namely, the return to the land of their forefathers.

Russia has allowed, up to quite recently, public meetings, and has through the all powerful Minister Plehve, expressed its willingness to assist in the settlement of Jews in Palestine. It is one move more in the great game which Russia is playing in the Near East, and the cleverness is to be admired, with which it is not neglecting any opportunity for securing faithful and devoted adherents in that land which stands pre-eminent in its aims. Germany is also trying to curry favor with the Jewish mass of future emigrants to the Holy Land, and for similar reasons. No one can doubt that those who would facilitate the consummation of this dream of the Jews, would enlist the enthusiastic sympathy and assistance on their part and a devotion which would not shrink from great sacrifices in times of need.

It is curious to notice how history repeats itself. I know that the views expressed here are not entirely novel. The future of Palestine has agitated the minds of men over and over again. But each generation that has given more than a passing thought to this problem, had to deal with new factors that had since arisen. And so it is in this case. New factors have arisen, which even Oliphant only twenty-five years ago dreamed of. Such is the German ascendancy in the Empire of the Turks, its vast ambitions, with its Bagdad railway and other schemes not yet published, but slowly maturing.

Above all, however, there is the growth of the new movement

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among the Jews, the beginnings of which Oliphant saw when he worked with us in the establishment of the great colony in Samarin. Zionism has since come to the fore, a movement embracing Jews scattered all over the world, and aiming deliberately at a return to the old home. It is not the place here to discuss the origin of this public manifestation of sentiments cherished all through the ages, but seldom so clearly formulated as a working program. Maybe the change in the attitude of the nations, the dwindling of the spirit of freedom and equality down to a vanishing point in some countries of the West and East, the new nationalist movement throughout the world, the stress laid on common traditions and common language for political, as well as for national, rights and privileges, the duress of economic pressure and the enthusiasm of the romantic aftermath at the close of the nineteenth century; all these may have contributed to swell the movement and to bring adherents to it from the most diverse camps in Jewry.

To regain the soil of Palestine and to repeople the Holy Land is now the meeting ground of the Jews, and as soon as they will all be united on it, it is sure to come to pass, sooner than people imagine. This is the most important new factor in the situation which transforms what otherwise may have been a pious hope into a stern reality to be reckoned with. Neither plan, nor working method, nor the political outlook for friend or foe are without parallel. But what 100 years ago was the prompting of one great genius, is now the conscious will of millions. About 100 years ago appeared in London a book by J. Bicheno, M.A., entitled "The Restoration of the Jews the Crisis of all Nations * * * with illustrations and remarks drawn from the present situation and from the tendency of things." (1807). The author publishes in the preface a letter which is said to have been written by a Jew in 1789—note the date! with the tacit connivance of the French official world; the gist of it is a curious parallel to modern Zionism and an eloquent commentary on the genius of Napoleon. It must be remembered that he was then embarking on his expedition to Egypt and Syria, conceived as a blow to English interests in India. He did not trust, however, only to the success of arms, if the contents of that letter represents the scheme Napoleon may have been meditating upon, which he afterwards may have desired to carry out by means of the Assembly of Jews in Paris, known as the Sanhedrin of 1806.

The purport of the letter, which is a circular addressed to the Jews in general, is to awaken from the slumber of the age and "with

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the assistance of the invincible nation which now fills the world with its glory, to regain possession of our country." I now quote verbatim: "The country we propose to occupy shall include (liable to such arrangements as shall be agreeable to France) Lower Egypt, with the addition of a district of country, which shall have for its limits a line running from Ptolemais, or St. John D'Arc, to the Asphaltic Lake, or Dead Sea. This position which is the most advantageous in the world, will render us by the navigation of the Red Sea, masters of the commerce of India, Arabia, and the South and East of Africa. * * * The neighborhood of Aleppo and Damascus will facilitate our commerce with Persia, and by the Mediterranean we may communicate with Spain, France, Italy, and the rest of Europe.

"Placed in the center of the world, our country will become the entrepot of all the rich and precious productions of the earth." The Jews should assemble in a council composed of delegates fom all the corners of the earth, anl here I am quoting again verbatim: "The council shall offer to the French Government, if it will give us the assistance necessary to enable us to return to our country, and to maintain ourselves in the possesion of it (1) every pecuniary indemnification; (2) to hare the commerce of India, etc., with the merchants of France only."

The situation now is singularly like that of 100 years ago. Instead of a Sanhedrin we have the Congress of Zionists attended by delegates from all parts of the earth, and the program sketched a hundred years ago would be practicable also the same in modern times Who will now take the place of France in the initiarive of resettlement and of gaining the immense advantages which are sure to accrue from fostering this plan? Russia, which has everything to gain by it, and so Germany will not hesitate to act upon the plan of Napoleon as soon as the propitious time may arrive. The blow will be aimed at England, now more exposed to the attack on that flank than before, through the occupation of Egypt and through the Eastern and South African interests so closely intertwined with imperial policy. A rival fleet in Akaba would be more dangerous even than in the Persian Gulf. It could strike East and West; and if protectionist tariffs will be introduced in the new highway which Palestine will make for the overland transit of the East, it is sure to be directed against this country and its trade.

But let the Jews return, and help them to return, and they would prove an impassable barrier. For, however small the number of Jews

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may be who will at the beginning settle in Palestine, the very fact that so large a percentage will continue to live among the other nations will be one of the most potent elements of strength for them. The gratitude of the Jews all over the world would be unbounded. An example we have now in connection with the offer made by the English Government to grant a settlement in East Africa. Though felt by the Zionists to be diametrically opposed to their ideals, they are none the less unanimous in appreciating that offer. In every corner of the earth the praises of England have been sung, and though the proposal will in every probability not pass beyond the preliminary stage of a suggestion, still England has won the sympathy and admiration of a nation which knows how to show its gratitude, and which, I may say with utmost confidence, has never been slow to return kindness a hundredfold.

How much greater would the gratitude be, if the glorious vision which has been cheering and comforting them through the ages should now come to pass by the powerful aid of England. The Eastern frontier of Egypt would be safely protected. Willing hands and willing hearts would keep faithful watch over the approaches. And the gain to the world would be immense. Once Palestine neutralized by all the Powers, under the suzerainty of the Sultan, the Holy Places exterritorialized, upon the initiative of England and peopled by Jews, the greatest stumbling block in the peaceful development of the East would at once be removed. The great work of civilization undertaken by England could then be carried on without let or hindrance. What a title of imperishable glory to have rescued a nation from the throes of persecution, to have given it back to freedom and independence, to have reclaimed thousands of miles from barbarism and waste and to have handed them back again to civilization, to have provided a new home for 30—40 million people in a country now sparsely inhabited, to have made Syria and Mesopotamia again the granary of the world, to have opened up a new highway between East and West, and to have protected the confines of empire from any further danger or threat. And above all, to have paved the way for the realization of those great and glorious hopes treasured by all nations, hastening the day in which the old prophecies may come true when "they shall beat the swords into plougshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

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BARON AND BARONESS DE HIRSCH

By Adolphus S. Solomons

The tiny blade of grass asserts itself beneath the very ground we tread upon, and from the same source there comes up the grapes, the product of which to us Jews, "Cheers but does not inebriate," while the luscious peaches, pears, plums, apples and lowly berries, with their conjoint vegetation for human and animal food, together with the modest sapling soon destined to become a stately pine, spring up in our midst, the creation of God, and nursed by knowledge of husbandry acquired by man.

As in vegetation, even so is the life of human beings.

One is the physical life which nature bounteously gives, with its air, sunshine, rain and dew to fruitify our very existence, while the other is man who helps his fellowman to help himself.

Does this thought ever come to us with such a contrast?

Do we ever stop to acknowledge that man is frequently made the instrument of God to help His creatures while we are in this world, and so prepare us all spiritually and mentally, perhaps, for an eternal world beyond?

And if we do so consider, should we not love and honor those who are now living, and have become the willing instruments of our Father who art in Heaven, in giving liberally of their thought, time and wealth to others less fortunate than themselves?

If we think thus of the living and show them our appreciation of their acts, to which they can make hearty response, how much greater then, becomes our duty to show our gratitude to those whose lips are sealed by Death; to lift our thoughts on high in thanks for the goodly heritage which has become ours through their munificence!

Among those princely givers of modern times the name of Montefiore first comes to us, not so much because of his monied wealth, but because of his true, religiously broad sentiment; while his more recent followers into the realms of immortality, the Baron and Baroness de Hirsch, stand forth to the whole world, and to us Jews in particular, as the harbingers of the loftiest humanity ever conceived by mortal man, and whose deeds have become "household words" wherever "Liberty" is the guiding star of nations.

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It is for the purpose of showing our love, respect and thankfulness for the noble virtues of the Baron and Baroness de Hirsch, those two dear, good people, that we are assembled now to religiously commemorate their death, or, rather, revival of their lives in our memories, for to us, the Baron and Baroness de Hirsch have never died. and must forever live as "Shining lights," a guide to the nations who have not become brutalized by centuries of wickedness and ignorance.

To summarize in comparatively few words, the distinguished lives of our late, yet ever present, dear friends, I will quote in part from the Hon. O. S. Straus, who was the confidential friend of them both, wherein he says that Maurice, the Baron, was born in Munich on December 9, 1831, and died near Ersek-Ujvar, Hungary, April 21, 1896, being 65 years of age. He was the eldest son of Baron Joseph von Hirsch, and grandson of Baron Jacob von Hirsch, by whom the family fortune was founded.

Maurice received a good, plain education. His mother, nee Caroline Wertheimer, of Frankfort, took care that he should have the best instruction in Hebrew and religion. His mind was very aleart and quick of comprehension; but he did not possess the disposition of the student. While yet in his teens he took part in several business ventures.

In 1855, he married Clara, the eldest daughter of Senator Raphael Bischoffsheim, of Brussels. Though only a clerk with this large banker, he soon became the master mind of the business, but he never was a partner, as he was regarded as too enterprising and aggressive.

Having inherited from his father and grandfather a considerable fortune, which was largely augmented by his wife's dowry, he embarked in enterprises on his own account in Austria, in the Balkans and in Russia.

A Brussels banking firm which had secured from the Turkish government concessions for building a railway through the Balkans to Constantinople was unable to carry the project through. He obtained control of their concessions, and after a tireless fight succeeded in having them amended satisfactorily to himself.

This done, he formed a "construction company" and perfected arrangements for building this very important railway, which was to connect Europe and the near East. The project, however, was

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not looked upon with favor, but the Baron clearly saw its great commercial value and won over co-operation, personally superintending the enterprise, after having summed the most skilful engineers of Europe to his assistance.

Until he had finished this railway, which, unlike previous Turkish enterprises, proved to be a great success, he was thought to be rather reckless, but the success which he soon achieved, gained for him the reputation of being one of the leading captains of industry and financiers throughout Europe.

In connection with this work, he became acquainted with the deplorable life of the Jews in the Orient, which condition was due chiefly to a lack of practical education, and of opportunities to earn a livelihood, and he helped many thus situated, by liberal giving, but always after proper investigation.

Subsequently, he became favorably impressed with the work done by the "Alliance Israelite Universelle," to which he gave large sums to extend its good offices; in Turkey, in 1873, he forwarded to the Alliance 1,000,000 francs for educational purposes alone, and until his death, he undertook to make up its annual deficit, which amounted to several hundred thousand francs, while at the same time he encouraged them to establish Trade Schools, the entire cost of which he defrayed himself.

In 1878, during the Russo-Turkish war he maintained hospitals for both armies, and sent the Tzarina of Russia $200,000 for charitable purposes without religious restrictions.

In 1885, with the assistance of a commission appointed for the purpose, he drew up a scheme for improving the condition of the oppressed Russian Jews.

His idea was that improved measures might be applied in Russia itself, without resorting to their emigraton.

For the preliminary endowment of this new scheme he offered the Russian government $10,000,000 to be used solely for educational purposes. This generous offer was peremptorily declined by the Russian Government, unless the fund to be entrusted to it be under its exclusive control and direction, which, reading between the lines no doubt meant that little, if any, would be used for the benefit of its own down-trodden Jewish subjects.

The Baron then came to the conclusion that in view of the refusal of his offer, the only hopeful plan for the relief of the Russian Jews lay in emigration, and he began studying the best

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plans for colonization, which resulted in the establishment of the "Jewish Colonization Association," to the nominal capital of which he contributed $10,000,000, "To form and establish colonies in various parts of North and South America and other countries, for agricultural, commercial and other purposes."

Baron de Hirsch was a great believer in the regeneration of the Russian Jews through industrial pursuits, and especially for them to become agriculturists, from which occupations the masses had been totally barred in Russia.

Argentina presented inducements for this purpose which he deemed wise to avail of, and the Russian Government gave a sort or half-hearted encouragement to the undertaking, under the supervision of a "Central Committee," located in St. Petersburg, of which the Baron Gunzburg, bankers, were at the head, and Col. Albert Goldsmid—who died last month—was director. The undertaking, however, has not been very successful up to the present time.

The large number of Russian Jews who emigrated to the United States attracted his benevolent interest, and in 1891, he caused to be organized in New York "The Baron de Hirsch Fund," with a capital of $2,500,000, which was subsequently increased.

With part of this money and accrued interest, the Baron de Hirsch first established in New York preparatory schools for teaching English, writing and arithmetic to the newly arrived Russian, Roumanian and Galician Jewish children, to fit them to enter the public schools; English night schools for adults; a trade school; made loans to students, and also established this Woodbine colony of agriculturists and manufacturers, which, with its trades people, number some two thousand souls in all; and its synagogue, churches, public and agricultural schools, "Talmud Torahs," public baths and halls, all of which are now incorporated in a borough and governed by a mayor and council elected by the people.

Through the same instrumentality, work of a similar character has been instituted in Philadelphia, Boston, Baltimore, Pittsburg and St. Louis, with equally good results.

In Galicia he expended about the same sum; and in Canada, a comparatively small amount.

These, together with a legacy of $45,000,000, left to the "Jewish Colonization Association," is supposed to make a grand total exceeding $100,000,000, which he devoted to benevolent purposes, together with many gifts to individuals, of which there is no record.

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He once depicted his true self in the following ever living words:

"In relieving human suffering I never ask whether the cry of necessity comes from a being of my faith or not; but what is more natural, that I should find my highest purpose in bringing to the followers of Judaism those who have been oppressed for a thousand years—who are starving in misery—the possibilities of a physical and moral regeneration."

In 1887, when he lost his only child, his son Lucian, a gifted and promising young man of thirty years, he said in response to a message of sympathy: "My son I have lost, but not my heir; humanity is my heir!"

To sum up his deeds, they were without doubt the most benevolent and the most lavish of the period in which he lived.

His wife, the Baroness Clara de Hirsch de Gereuth was born in Antwerp, June 13, 1833, and died on April 1, 1899. Her father was of the large banking firm of the Messrs. Bischoffsheim. After leaving school she became his secretary, and thus was conversant with his large business and also his philanthropic work. This knowledge became of great value during her husband's lifetime and particularly so after his death, when she was made his sole executor under his will, and would not permit the money left to her care, of which the poor, persecuted and oppressed Jews stood in so much need, to be deflected into alien channels, and she determined that her late husband's energies must be utilized in relieving the distress of his coreligionists.

She gave $150,000 towards building the Baron de Hirsch Trade School in New York, and $200,000 to build the Clara de Hirsch Home for Working Girls, also in New York; together with a $600,000 endowment fund for carrying on the work of the latter.

She created a "Pension Fund" of $700,000 for the officials of the Oriental railways, built by her husband, and about the same amount for the Baron de Hirsch School in Galicia.

She also gave $500,000 to both the Pasteur Institute, and the Philanthropic Society of Paris.

The entire amount recorded which she devoted to benevolent purposes during her widowhood, exceeded $15,000,000, and the endowments in her will exceeded $10,000,000.

Thus were the lives of these lovable and loving persons beautifully rounded out, and surely God has taken unto Himself their pure souls to enjoy peace without measure, and happiness without end.

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PICTURES FROM THE PAST

I.—Dr. Ludwig August Frankl

BY DR. D. H. BAAR

Though it must be admitted that Schiller's famous words: **"Des Lebens ungemishte Freude wird keinem Sterblichen zu Theil,"** , "Life's unmixed joy is seldom granted to any mortal on earth," contains much truthfulness, yet there are, nevertheless numerous instances to be found which form the very opposite of the poet's well-known sentence. Among persons who only have seen the sunny side of life and seldom or never have been troubled by dark or gloomy aspects, no doubt belongs the subject of this sketch, the late Dr. Ludwig Frankl. He was, in the strictest sense of the words, a so-called "Glueckskind," a lucky child.

Ludwig August Frankl was born at Chrast, Bohemia, February 3, 1810. He received an excellent home education; as his parents were living in affluent circumstances, the young boy was brought up in the midst of sunshine and comfort, and spent a happy childhood. He attended the school of his native place, and having a wish to devote himself to higher studies, he took private lessons in classical languages, chiefly Latin. When 13 years old, he left, after the celebration of Bar Mitzwa, 1823, his father's house, to continue his studies at Prague, where he entered the city college. Being suddenly deprived of his means by the death of his father, he procured a sufficient livelihood by giving private lessons. A lucky star carefully watched over him; besides, he possessed that rare talent so seldom to be found in life, that wherever he went, he found friends who thought highly of him. He could make himself agreeable to every one. After he had finished his studies, he returned again to his native place, eagerly anxious to aid his widowed mother in the continuance of his father's business. However, after the lapse of a short time he went back to Vienna, where he not merely cultivated his eminent, poetic gifts, but likewise assiduously prepared himself for a medical career. How it happened that in 1837, he took his doctor's degree in Padua we do not know; most probably the charm of Italy, its musical language, and above all, its world-famed monu-

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ments of art attracted him to that land and made him carry away from there his medical degree. It is very seldom that the qualities of a medical man are combined with those of a poet. Having returned to Vienna, he was chosen as Secretary of the Jewish Congregation, and officiated in that capacity for many years; he gave up his special profession, occupying himself in his leisure hours with poetical and literary work. His position as Secretary of the Congregation brought him in close contact with sacred and charitable matters, and formed for him a fitting school in which he could combine his practical abilities with his ideal aspirations.

To our American readers it may be interesting to know that as early as 1836 an epic poem, "Christopher Columbus," was published by him, which he dedicated to Alexander von Humboldt. In this poem the grand figure of Columbus is sketched with masterly skilfulness and truth. He describes Columbus as the grand hero, who in his great, venturesome sea-voyage ruled his impatient crew much more by tact of his disciplinary genius, than by promised rewards and bribes. Towards the end of the poem, we see the brave hero, who had been ignobly treated and brought back to Spain, in his last moments stretched out on his death bed bitterly complaining of the ingratitude he had received. However, during the last moments of his earthly career, a luminous picture reveals to him the great, world-historic mission of his blessed discovery, and confirms him in the belief that with the new part of the earth which he had found, the Realm of Freedom had been called into existence, which in the near future will most probably encircle the whole world.

That his heart was ever in unison with his beloved faith, we learn from other poetical productions he published, which specially refer to matters pertaining to the cause of his people. In that little poem "Rachel," he dwells on many feeble points of his brethren, and appealing to Israel's favorite or tutelar mother, he exclaims:

"Teach home-love to thy nation,
To a Canaan conduct their hearts,
Lead, as if by a fire-pillar,
Their longings heavenwards."

In the year 1857, Dr. Frankl went to Jerusalem to open a school there; it was called the Simon, Edler Laemel School, and was erected by Elisa Laemel in memory of her deceased husband, and in-

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tended for the instruction of the young. It was Moses Montefiore, who by his own personal influence and large money donations, tried to relieve the distress of the Jewish inhabitants of Jerusalem; it was Albert Cohen (Paris), who, in the name of the Rothschilds, founded in the city a philanthropic institution, but it was Dr. Frankl who strongly commended the great advantages of school education. Similar to Jochannan ben Saccai, who for educational purposes requested from Vespasian the city of Jabne, so Dr. Frankl advocated in an eloquent and inspiring speech the great necessity and vital importance of mental training and learning.

His journey to Jerusalem was afterwards published in several volumes, issued by the Jewish Publication Society in Germany, at the head of which the late Dr. Philippson stood. These books "On Jerusalem," written in a popular and attractive style, were at that time well received in Germany, and welcomed in almost every Jewish home that had any taste for good and interesting reading. I have often taken these books from my shelf, and confess, that even at this day I read them with a great deal of pleasure.

Wherever a movement was set on foot to honor human merit and distinction, there Dr. Frankl was at the head of the undertaking. It was he who took suchdeepinterest in erecting memorial statues to the great master musicians and composers, Hayden, Mozart, Beethoven. In fact, the popular and successful celebration of Schiller's glorious centenary in 1759 was mostly due to his energetic efforts and untiring zeal. But more than for anything else he deserves the palm of grateful recognition for the cordial solicitation with which he tried to call into existence that beneficent institution, the Home for the Blind. They who know how difficult it is to collect funds for benevolent purposes will be surprised to hear that it was Dr. Frankl alone, who brought together about a quarter of a million florins for this benign and humanitarian purpose. As he advised to build the Home upon a rather elevated spot, the Emperor Francis Joseph hearing of Frankl's philanthropic labors, conferred on him the title Ritter von der Hohenwart (Knight or Chevalier of Hohenwart).

It was only a few years ago, when the medical students of Vienna, that city, by the by, being then, and at present, the fiercest hotbed of anti-Semitism in Europe, were hissing that noble-souled and kind-hearted professor, Nothnagel, for the outspoken sympathy

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rendered our persecuted brethren. Nothnagel indignantly reproved such barbarous conduct by saying: "You should be ashamed, young man, to desecrate by your ungentlemanly behavior, a place which is devoted to the sacred profession of bringing help and relief to suffering humanity, no matter of which land or creed, of which race or nationality the poor afflicted have descended!" These very students did not know, or might have forgotten, perhaps, that forty or fifty years before this lamentable scene, Dr. Frankl, in publishing his famous poem, "University," a poem which, by the by, had been set to music by more than twenty composers, had in some measure, by this composition, charmed and inspired the young and the old, so that he was known to be the most popular man in Austria.

It is reported that towards the end of the fifties, Dr. Frankl went to Berlin, where he was introduced to his old friend, Alexander v. Humboldt. On this occasion, Humboldt, entering on his eightieth year, said to Dr. Frankl: "I feel myself youthful and am still fresh in my mind. However, I have no special wish any more, and mostly live on my recollections. For my part, I do not consider it a great favor in getting old." In reply to these words Frankl said: "I am not as old as you are, dear sir, but I assure you I can die at any minute calmly and peaceably, for my two greatest wishes in life have been fulfilled; the one was that I have seen great Humboldt, and the other that I have beheld the cedars of Lebanon."

We said in the beginning that Frankl was a happy man, and so, indeed, he was. To the last moments of his life he could not only read without spectacles, but his whole body was strong and healthy at the age of 85. There was no tragic sick-bed scene around him during his last hours. Sitting at noon time at table with his wife, children and grandchild, and in bright and animated conversation, he suddenly fell back in his chair, his lofty, ethereal spirit flew up to higher, purer and more celestial regions.

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ISRAEL IN CALIFORNIA

By H. D. Rydal

The chosen people are well represented in the West. Around the plazas of Arizona towns Jews have their stores, and every nation pays tribute to their sagacity. They stand around their establishments well-fed, good-natured and jocose hail-fellow-well-met to American, Mexican, Japanese, Chinaman, or, indeed, the creeping Indian, who slouches along and grunts his desires or points to that in the stock of the Hebrew merchant that he desires. In the great towns of California, of which there are three, the Jews lead. Los Angeles has a leading society, established for the good of the city, the philanthropic objects of which are: the promotion of the welfare of the city; the promotion of wise legislative measures for the best municipal interest; assistance to the locally constituted authorities; the ornamentation of the city; the convenience, pleasure and comfort of the past procession of visitors ever on the move through this southern metropolis; the establishment of desirable trade regulations, and the establishment of expositions that shall show to the world California's progress and advancement. Much of the wealth of San Francisco is owned by Jews; and the names of the race may be seen on every important thoroughfare in that city.

Southern California has been endowed by the Jews with the commercial methods that are to attract to this sun-scorched region thousands of the wealthy from all States of the Union. A wealthy Hebrew is building the finest block in Los Angeles; many of the Jews own the principal building in this southern metropolis, while the choicest residence district—that within easy walk of the city is almost entirely owned by the Hebrews, in the midst of which they have their beautiful synagogue, well supported and attended by the principal Hebrew families. The largest dry goods establishment in Los Angeles is owned by the Hebrews. Most of the clothing stores of Los Angeles, a city of 150,000 inhabitants, are owned by the Hebrews; and looking at the names of one principal thoroughfare it would seem as if the entire street were controlled by the chosen people.

Looking over the various products of California we observe

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the fine Italian hand of the Hebrew, so to speak. He controls the new American ostrich feather industry, one of the bonanzas of this commonwealth; one little ostrich farm situated in the vicinity of Los Angeles, in which some $15,000 is invested, pays $100,000 per annum. The New York ostrich feather business is controlled by Jews and all the feathers raised by the California ostriches are sent to New York to be manufactured under the supervision of Jewish ostrich feather manufacturers.

Most of the theatres in this southland are under the direct care of the Jews, and pay fabulous profits. Take the Orpheum Circuit, for instance, and here is observed a money-maker of the first class, from year to year garnering in fortunes. The California wine business is almost entirely in the hands of Jews, and thousands of wine producers are sending their results to San Francisco to be handled by local Jewish associations in a much better manner than could possibly be done by individual enterprise. It may truly be said that the Jewish wine association of San Francisco has saved one of the crowning glories of California—the wine industry—to the use and benefit of the State; has organized a system by which each vineyard owner is sure of fair returns every year for his product, as compared with a time when ruin frequently stared the industrious rancher in the face.

The meat raised by Southern California last year amounted in value to $3,328,982; the principal packing houses are under the control of Hebrews; some of the leading meat markets of Los Angeles are owned by Jews.

The petroleum in Southern California last year amounted to $12,500,000; many of the leading oil brokers are Jews who have reaped a rich harvest in the last few years in this fortunate speculation.

The largest wholesale saddlery, grocery and tobacco firms of Los Angeles are owned by Jews, as they are also in San Francisco; they control the hop trade, the tobacco trade, the clothing trade, and very much of the wholesale drug trade. Los Angeles Hebrew firms have been so successful that money has become an incubus; their trade extends all through Arizona, New Mexico, Old Mexico, and to the far North, and they look around from time to time for some place to deposit their increasing profits.

Truly those in the western land have arrived at a spot not

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dissimilar to the land of their origin; here is verily a New Canaan, a New Palestine, where the sun eternally shines and where everything might remind them of the ancient east; here is the fig tree, the vine and the palm, the sand covered desert, the treeless, sullen, barren mountains, and the rivers that never flow after the manner of the curse of Isaiah unto Hezekiah: "I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places," for all the Southern California rivers never flow, but are merely arroyos seco that reflect, except perhaps three weeks in the year, an array of dry boulders the eternal rays of the everlasting sun. Here flourishes the vine, cultivated by the Saxon and Mexican, but the profit whereof goes to the Jew, as after the old prophecy: "Judah is a lion's whelp, binding his foal to the vine and his ass's colt to the choice vine." Brought by the Spaniards a hundred years ago and subsequently by the French and Swiss, familiar indeed must be the vine of California to the students of Jewish history. Just such a land was given by God to the Jewish nation as Southern California, for we have the record exactly: "A land of wheat and barley and vines and fig trees and pomegranates: a land of oil, olive and honey;" of olive oil and olives Southern California raised last year $200,000 worth; of honey $261,000 in value.

Fifty million dollars capital reposes in the banks of Los Angeles; the largest and most influential of these banks are controlled by Hebrews; after the Southern Pacific Railway, with its vast expenditure for new lines for the electric system, comes the leading Hebrew and bank president of Los Angeles, to whom I have already referred, who is now building vast business blocks that shall remain a glory to the commonwealth long after he has been laid among his fathers, respected and honored by all classes as few men have in this or any other commonwealth.

Yes, all things considered, the chief factors in the present march of industrial and commercial progress that is now glorifying Southern California more particularly and crowding its towns and cities with regiments of well to do people, are the Jews of Los Angeles, who in their business intelligence, their enterprise and public spirited interest and integrity are second to none among the nations of the earth.

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THE FUTURE OF THE JEW

By I. L. Bril

What is to be the future of the Jewish people? What do the years to come hold in store for the Jew after a martyrdom of two thousand years? Every right-thinking member of the House of Israel must ask himself these questions in view of the present day situation.

Shall the Jew go on suffering indefinitely? Some believe that the Jew has come into this world with a mission, and that so long as this mission is not carried out in its entirety, he must proceed on his weary way for the welfare of mankind. It is not my intention to discuss here the pros and cons of this supposed Jewish mission. Personally, I do not think that the Jew has had any mission than that of any other people. That Jewish life teaches something, that Jewish learning stands for something, is mostly due to the fact that the Jews have accepted a code of morality and of laws which stood out pre-eminent in a pagan world. The Jew has influenced the world considerably in the past, but will the Jew continue to exert such an influence in the days to come?

On all sides we are told that Jewish ideals and Jewish thought are being forgotten, and that we are less Jewish to-day than were plaint was voiced fifty years ago and will be heard half a century our ancestors in the "Good days of old." No doubt, the same comhence. Our preachers preach and our teachers teach, and still we are not imbued with those Jewish sentiments that have made Israel great.

What does the Jew stand for to-day? For the unity of God, some will say. Yes, but so do the Unitarians and Theists. For a pure life, others exclaim. Yes, but the Jewish life is not the only life worthy of emulation. It would be a poor look-out for the world if that were so. The Jew is to convert the world to the idea of the One God, to the belief in the ideal and noble, a third one will argue. All this is very nice and very sublime, but the rabbis rightly said, "En Kemach, en Torah." A man deprived of the necessities of life, stunted and stifled, cooped up in a small place, too narrow to breathe easily, harrassed and hampered in every direction, living, in fact, amidst surroundings that are the reverse of the beautiful, will hardly be regarded as the teacher of humanity. We are living in an age when the instructors and the professor must be of good appearance,

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well fed, and altogether impress the pupil by these exteriors, before the latter will accept the products of the formers' brains.

Some will pity the man who lacks the courage to elevate himself out of his squalid surroundings, while many, many more will have nothing but the utmost contempt for so despicable a creature. This is exactly the position of the Jewish people in this year of grace, 1904.

The Jew has a mission. Yes, but primarily, that mission is unto himself and to those that will succeed the present generation. Don't let us delude ourselves by parading before the world as the teachers and preachers. We may have taught the world in the past, but to-day we have so many lessons to learn ourselves and are placed in such a light that it is absurd to say that the Jew is the instructor of the Universe. The world has accepted the Bible, it is no longer the sole possession of the Jew. What remains there to teach? Peace, purity, honesty, righteousness, virtue and a great many other things. True, the world has still much to learn. In many respects, human beings are very young and could very well be placed in the kindergarten of life.

The Jew is to teach others, while thousands of young Jews and Jewesses are forgetting everything Jewish and are apologising for their Jewish origin. Shakespeare and Browning replace the Bible, and Anglo-Saxon History is studied assiduously in preference to the history of the Jewish people. Teach the world, indeed! The time has come when we must teach ourselves first.

In an interview with Monsieur Anatole Leroy-Beaulieu, author of "Israel among the Nations," published in a recent issue of "The American Hebrew," he deprecated the idea of assimilation. He would have the Jew live his own life and would not let the Jew do aught which would make him less Jewish. But do the surroundings, the environments of the Jew of to-day conduce to more Jewishness? Do we not, because of our dispersion, as a result of this intermingling with the nations, lose our Jewish characteristics without receiving, in their stead, anything of equivalent value?

Shall the Jew assimilate? No! It would be cowardice to sink our individuality, our self, because we are faced by overwhelming odds. Can the Jew continue to suffer? Is it desirable that the Jew shall live forever in the Pale of Settlement, in the Ghetto of Galicia, in misery and degradation? It is impossible to answer in the affirmative.

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The future of the Jew cannot be worked out among the nations. He cannot rise to those great spiritual and ethical heights as long as the world treats him in a step-brotherly manner. We speak of brotherly love, progress and the breaking down of the narrow barriers that separate nation from nation. It is sad, but it is, nevertheless true, the world to-day is chauvinistic to the extreme. Everything for myself and nothing for the other man seems to be the cry, and shall the Jew be so altruistic as to say: "I shall be the internationalist, I shall belong to every and yet to no nation." Altruism in this sense would mean death, and the Jew might as well announce his own funeral and invite the nations of the earth to the obsequies of a noble race.

The future of the Jew lies not with the other people, but in a land of his own, he must fight out his own destiny for his own preservation. There is no hope in the dispersion, hope lies in nationalism, when, as Dr. Drachman rightly says, "the forces which make for disintegration and dissolution in the "Galuth," would be exchanged for forces of conservation and preservation in the Jewish land."

JEWISH CHAUTAUQUA SOCIETY.

At this season of the year, Chautauqua interests begin to center in the Summer Assembly. The year's work in the various reading circles scattered far and wide, now draws to a close. The excellent work done throughout the winter course, culminates with most circles in a public meeting or entertainment of some kind and summarizes the studies of the year, and concludes with interesting social functions, the delightful gatherings of the winter season. The attention is now directed towards the plans for the summer meetings and loyal Chautauquans in all parts of the country are striving to arrange their affairs so as to be able to participate in the Annual Assembly. This has come to be a sort of modern pilgrimage, not unlike in its significance the pilgrimage of ancient days, which brought the hosts of Israel to the central sanctuary. It is a sacred work which the Society is doing in fostering and stimulating Jewish interests through the medium of education. It harmonizes all classes and factions, centralizes and intensifies all Jewish interests. Those who are familiar with the work of the last seven assemblies,

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will know how with increasing effectiveness, this earnest effort has progressed.

Eighth Summer Assembly

Building on the experiences of the past, the Eighth Summer Assembly will, it is anticipated, in a larger measure than any of its predecessors, contribute to the advancement of the Jewish cause by earnest and effective labors of a very high grade. The officials are at this time absorbed in preparations for their vast enterprise. To create a programme that shall continue daily throughout three weeks, offering nearly a half a hundred sessions of all kinds, is indeed no small undertaking. When it is remembered, too, that the very best talent, that the most capable men and women in all departments, are engaged in this effort, the seriousness and difficulty of the self-imposed and self-sacrificing labors of the management may be understood.

Some Interesting Facts About the Assembly

The executive officers of the Chautauqua are holding more frequent sessions in order to bring the details of the Assembly as speedily as possible into definite form. At the recent quarterly meeting, held in Philadelphia, Monday, April 11, it was decided to again hold the Assembly at Atlantic City, N. J. An earnest communication from Rabbi Gries, of Cleveland, Ohio, one of the directors, presented the advisability of locating at some mountain-lake resort to secure the quiet and isolation which such educational effort as all the Chautauquas are making, need. The glare and excitement of Atlantic City, as well understood, are not conducive to such pursuits as the Assembly seeks to further. Serious consideration was given to this proposition. The committee found itself, however, unable to act upon it without some definite location in view, and without the necessary funds for the creation of a local habitation of the kind suggested. Many argued in favor of the continuance of the Assembly in Atlantic City, in the missionary spirit, in which it was started there, of winning more and more adherents from the thousands who visit that resort. This policy of the Society was again adopted.

An arrangement was entered into and formally ratified for the use of the Assembly Hall of the Royal Palace Hotel, and that hotel was voted to be headquarters for the Eighth Assembly. The dates fixed for the sessions are Sunday, July 10, and continuing daily to

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the 31st of July, inclusive. It was decided to make every provision for the accommodation of visitors to the Assembly, and Mrs. Eli Strouse, a member of the Board from Baltimore, Md., was again appointed Chairman of the Hospitality Committee. Announcement of hotels and cottages willing to accommodate Chautauquans at the most reasonable rates, will again be issued.

Organizing the Assembly Programme

The organization of so large a programme in its various departments, is coupled not alone with much labor, but with many serious disappointments. The summer exodus to Europe and to the remote parts of the country, carries away hosts of the men and women whose participation in the Assembly is most desired. After the serious tasks of the winter, many others who might serve, find themselves physically unable to do so. In the face of these and many other obstacles, the committee has succeeded beyond expectation in bringing together most notable talent in these programmes. The Eighth Assembly promises to equal and perhaps exceed its predecessors. An advance movement in the department of the Summer School will be inaugurated. Classes for special students will be established on lines hitherto nowhere else provided for. Those who are interested in Jewish studies and are not connected with the Seminary, College or Universities, will have an opportunity at the Assembly to meet together in the informal and agreeable sessions of a Seminar. One of these is to be conducted by Dr. Solomon Schechter, President of the Jewish Theological Seminary of America. Dr. Schechter's great specialty, due to his discovery of the original Hebrew manuscript at the Genizah in Cairo, Egypt, is the "Book of Ecclesiasticus." In answer to requests from many directions, he will hold readings in this book with a body of students. For this purpose, applications are already coming in from persons who desire to participate. Arrangements had also been made for a Seminar to be conducted by Dr. K. Kohler, President of the Hebrew Union College of Cincinnati. The subject selected was "Hebrew Liturgy." Unfortunately, Dr. Kohler has announced his withdrawal for this season, owing to his sudden decision to visit his aged mother in Europe. It is most likely that Dr. Kohler's Seminar will be held next year, and in this manner, the friendly co-operation of our two great institutions of higher Jewish learning will contribute to the benefit of the band of young scholars scattered throughout the land, Rabbis and others, who

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would avail themselves of the privilege. What an admirable object lesson is this, provided by the Chautauqua for the harmonizing and co-ordinating of effort in behalf of our common cause. Applications for the Summer School are to be sent to the Chancellor, P. O. Box, 825, Philadelphia, Pa. It is hoped that a large enrollment will be secured in advance, to indicate the appreciation for this movement to promote American Jewish scholarship.

As in previous years, a class in the study of Hebrew language will be organized under the direction of Mr. Gerson B. Levi, author of the Chautauqua Courses in Hebrew. This class will meet one hour daily. The splendid results achieved by those who have attended heretofore, will encourage others to take up this study. A mere reading knowledge of Hebrew is the only qualification.

Summer School of Pedagogy

Boston, New York, Philadelphia, Baltimore, Fort Worth, Tex., Cleveland, O., these are some of the points from which enrollments of teachers have already been received for the coming Assembly. It is hoped that large numbers of the congregations and schools will send teachers to take advantage of the Summer School in Pedagogy. Systematic work of a higher grade than ever attempted before will be undertaken. Prof. G. Stabley Hall, President of Clark University, of Worcester, Mass., will give a course of lectures on "Religious Pedagogy." This announcement in itself is sufficient guarantee of the high standard set. Dr. Hall is recognized to be the leading authority on this subject in this country.

The Chancellor, Dr. Henry Berkowitz, of Philadelphia, will speak on "The History of Jewish Education," with special reference to the reform movement in Jewish schools during the last era. This will be introductory to the work of the "Committee of Fifteen," showing the lines of development along which present efforts are to be made in order to keep the Jewish schools on historic and traditional grounds, while adapting to them the results of the new psychological and pedagogical researches.

Committee of Fifteen

The special "Committee of Fifteen" appointed to undertake this work in behalf of the schools, will supplement last year's efforts by a serious consideration of the Curriculum of the Religious Schools for boys and girls. Such a curriculum was presented by Rabbi Abram Simon, of Washington, at the last Assembly. As-

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signments have been made to the various members of the Committee for discussions of the special courses outlined. In the hands of these specialists, this theme will receive expert treatment and it is hoped, that as a result, some tangible course of studies will be agreed upon to serve as a guide in the organization and direction of our religious schools throughout the country. These discussions will prove of untold benefit to all teachers who may attend.

Popular Features of the Programme

The President of the well-known "Chaminade Club," of Philadelphia, Miss Helen Pulaski, has this year been appointed director of the Musical Department of the Chautauqua. Several musical and literary entertainments of a rare order of excellence may, therefore, be anticipated. The Department of Popular Conferences, which really forms the most wide-awake and active feature of each year's Assembly, is being provided for by a committee consisting of Mr. Wm. B. Hackenburg, the President, Mr. Jacob Gimbel, Hon. Simon Wolf, Mr. Clarence K. Arnold and Dr. Berkowitz. It is proposed to hold a conference on "The Press as a Moral Educator" This will be conducted in two sections—one will treat of the general secular press and its relation to religious and moral efforts. Some of the great editors of the country have been invited to take part and the committee anticipates the pleasure of announcing to the public in the near future, the acceptance of some of the great leaders and moulders of thought, who occupy the editorial chair. A special section will be devoted to the Jewish press and the scope and possibilities of this agency for the advancement of the Jewish cause. The leading Jewish editors of the United States will, it is anticipated, attend and participate.

A course of popular lectures being arranged by this committee, will include some of the most noted men of this country.

Chautauqua Abroad

The leading Jewish papers in Europe have published an invitation extended by the Jewish Chautauqua Society of America, to friends of Jewish education abroad, who may visit this country on the occasion of the St. Louis Exposition. The hospitalities of the Society will be thus offered and eagerly accorded to all those who may come. In the same spirit the Union of Jewish Literary Societies of Great Britain, through a communication received from the Honorary Secretary, Mr. Albert M. Hyamson, 102 Grosvenor

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Proad, Highbury, N., London, has requested the Chautauqua, through the agency of the press in America, to invite those who may visit Europe this year to attend the Summer gatherings of the Union. Last year the Chancellor, Dr. Berkowitz, on invitation, inaugurated the Summer meeting held at Ramsgate. This year the second summer meeting is to be held at Brighton, August 6 to 12, inclusive. An invitation has been extended to Dr. E. G. Hirsch to address the English constituency on that occasion. The purpose of this interchange of hospitality is to further the spirit of amity and fraternity between those who, although widely separated, are yet held by the bonds of a common interest.

REVIEW OF THE JEWISH WORLD

The Cleveland, O., Independent Montefiore Shelter Home, a Jewish charitable organization, has just been incorporated in that city. The Home is located at No. 77 May flower street, and has been in operation for the last four years, being sustained principally by contributions from the Russian Jews of the city. The Home is maintained by the Jews, but is non-sectarian. It cares for transients who are temporarily homeless or who have just arrived in the city. The applicants are given board and room for three days free of charge. About twenty persons can be accommodated in the Home. It has been of great service to homeless people who have just arrived in the city. The Home is well maintained. The president of its board of directors is N. Zeman, and the treasurer N. Glickman.

The Wilkesbarre, Pa., Young Men's Hebrew Association, one of Wilkesbarre's oldest and most substantial societies, has for some years been considering the advisability of erecting or purchasing a building to be known as Y. M. H. A. Hall. Various sites and structures have been under consideration, and the prospects are that there will be a definite announcement in the near future. The members of this organization have also been doing a great deal in the way of charity without the trumpet blast accompaniment, and in addition they have contributed largely to the social side of the community.

Congregation Ahavas Israel, the Congregation of United Brothers and the Congregation of the Relief of Israel, of Brooklyn, N. Y., which have worshipped together for some time at Noble and Franklin Streets, have filed with the County Clerk an agreement to consolidate under the name of the Congregation Ahavas Israel. All the property now owned by the three congregations will be turned over to the new corporation under the agreement. They will continue to worship at the same place. The trustees are Israel

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Levenson, Samuel Wiener and Bernard Greenstein.

Under the direction of the Philadelphia Section of the Council of Jewish Women, an industrial school for Jewish girls was opened here on May 1.

Already a large sum of money has been subscribed, and a building spacious enough to accommodate about sixty girls, with about fifty acres of land, has been given by Mrs. Ab. Kirschbaum, in memory of her husband.

The Philadelphia Section, which has about seven hundred members, will govern the home, and the following officers and directors have been chosen: President, Mrs. Fannie S. Miller; Vice-President, Mrs. Rose R. Greenwald; Recording Secretary, Mrs. Gertrude Berg; Corresponding Secretary, Mrs. Morris Cohn; Treasurer, Mrs. Pauline H. Rubel; Directors, Mrs. H. S. Friedman, Mrs. Louis Fleischer, Mrs. Henry Liveright, Mrs. H. S. is assured. Already a large sum of Mrs. L. E. Hess, Mrs. Henry Berkowitz, Mrs. Henry Hahn, Mrs. Albert Berk, Mrs. Joseph Krauskopf, Mrs. Isaac Gimbel, Mrs. E. C. Goldstein, Mrs. Emily Leopold, Mrs. M. Lang, Mrs. Emily Mordecai, Miss Mary M. Cohn, Mrs. Louis Faller, Mrs. Joseph Faller.

It is the object of the promoters of the school to establish a home for Jewish girls ranging in age from eight to eighteen years. The school will not be restricted to Jewish girls, but girls of that race will have the preference. The inmates of the home will receive free fundamental education in English, instructions in moral conduct, and will be taught housekeeping, dressmaking and millinery.

A federation of the leading Jewish congregations of St. Louis, Mo., for the spiritual and material advancement of Jewish interests, has been formed. At the meeting, at which the first definite steps were taken, Moses Fraley, President of Temple Israel, presided, and Dr. Samuel Sale, Dr. Leon Harrison, Dr. Henry J. Messing, Louis Glaser and Louis Straus were apointed a committee to draft a platform and bylaws for the government of the federation.

The Austrian Sick Benefit Association, Incorporated, of Hartford, Conn., filed in the town clerk's office recently, articles of association, setting out that its object was "to assist the members and their families when in need, to encourage and promote sociability among its members and generally to do whatever may be necessary and desirable for the advancement of the members of said organization." Those signing the article were Nathan Herbert, Nathan Kalachmann, Max Hamer, Ph. Gutharz, Isidor Bercovitz, Abram Mandel.

With due ceremony, the cornerstone of the new Jewish synagogue being erected on the corner of Park and Clay Streets, Portland, Ore., by the Congregation Ahavai Sholom, was laid on April 24. Probably two hundred persons witnessed the cere- interesting. The services began monies, which were impressive and with a prayer by Rabbi Robert Abrahamson, minister of the congregation.

The opening address was deliv-

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ered by S. Solis Cohen. He referred to the erection of the temple which the congregation will abandon when the new building is completed. He said that it was erected about forty years ago, at a time when it stood in what might be called the woods. "Now," said he, "it is encompassed with business houses and a wilderness of residences reaches out on every side of it. The city has grown with wonderful strides. Our little congregation has also grown until now it is too large for the old church in which we and our parents have worshipped for so long, and we are building this new house to accommodate the larger congregation."

Dr. George C. Cressey, of the Unitarian Church, was the next speaker. Pointing to the corner-stone, he remarked that that stone, so far as it appeared in itself, might be a corner-stone for a Jewish synagogue, a modern Christian church, a mausoleum or any other house of worship. But the inscription, he said, marked its distinctive class. This stone he likened to religion and denominationalism. The stone, ever the same, he pointed out as the symbol of religion, the inscription he likened unto the various denominational names.

In conclusion, Dr. Cressey offered to the Congregation Ahavai Sholom the congratulations and best wishes of the Unitarian Church of Portland, and of the United States.

At this juncture, Morris Gilbert, President of the congregation, presented to Phillip Selling, the oldest member of the congregation, the trowel with which the latter was to lay the corner-stone.

I. Swett, Secretary of the congregation, read the list of articles deposited in the corner-stone. The services closed with a brief talk by Rabbi David Levine and the benediction.

During the month there have died Col. A. E. W. Goldsmid, the eminent British soldier and Anglo-Jewish communal worker; Dr. A. B. Arnold, a well-known physician, who was a frequent contributor to "The Menorah"; Isaac Friedenwald, of Baltimore, and Miss Sophie Karp, the well-known Yiddish actress.

Within the past few months a new and encouraging development has arisen among the Jews who have established themselves as farmers.

The sons of three different farmers have branched out, and with the aid of the Jewish Agricultural and Industrial Aid Society, have established themselves as independent farmers.

In one case, that of the Rabinowitz family, near Norwich, Conn., the father lived on a small farm, and his two sons worked for him. By dint of perseverance and hard labor, they succeeded in saving sufficent money for the father and two sons together to buy a 240 acre farm, which they are now working as partners. The two sons are married and have moved their families to the new farm, which gives promise of considerable prosperity.

The case of the Goldstein family of Fairfield, Conn., is different insofar as the sons, Abraham and Louis, have left their father (who has two other sons to help him) and have established themselves nearby on a 50-acre farm, in which they have invested $1,250 saved while working for their father.

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The Poff farm, near Norma, N. J., was established about four years ago, and has since then been successfully operated. Two sons of the proprietor who have been operators on clothing in New York, have assisted their father to pay off mortgages which he was forced to place on his farm. In addition, they have succeeded in saving enough to emulate their father's example, and together with their Uncle Berkowitz, have purchased a farm of about 109 acres. They have moved there from New York, and have now definitely given up the tailors trade.

* *

True to the promise given in the King's speech at the opening of the present session of Parliament, and in accord with the recommendations of the Royal Commission on Alien Immigration, the British Government has introduced in the House of Commons a bill to regulate alien immigration into England.

According to a cable dispatch from London, dated March 30, the bill was introduced on Tuesday, 29th inst. The bill follows the recommendations of the Royal Committee.

The Home Secretary, Mr. Akers-Douglas, in introducing the measure, referred to the increase of crime due to the admission of a class of aliens in England who would be refused admission into the United States. There was no intention, the Secretary explained, to interfere with the immigration of foreigners generally, but only with the class of undesirable immigrants who had displaced the British laborer and pushed the English out of dwellings they formerly had occupied, with the result that the feeling between foreigners and Britons, especially in London, was becoming a serious menace to the maintenance of law and order.

It passed its first reading without a division. Before the bill can become law it will have to go through a second reading, the committee stages and a third reading, after which, if the House of Commons has passed it, it is sent up into the House of Lords, and then, if it is accepted by the Upper Chamber, the King must sign it.

*

A London press agency states that the war has intensified the religious ferment, which always exists among the Russian peasantry, to such a pitch that large numbers of Orthodox Christians are going over to Judaism. "Zhidovuustchi," or "Jew-becomers," as they are called, are apearing in large numbers in the Government of Astrakhan, and the "Missionernoe Obosreniye," an organ of the Holy Synod, publishes an aston'shing account of their doings. "When they reject Christ, the apostates also repudiate their Russian nationality," says the "Obosreniye," "and try even to unlearn the Russian language. They accept Judaism in all its completeness, and, like the Jews, are divided into Talmudists and Karaites." The "Obosreniye" denounces the renegades, saying, "Like the Jews, they hate Christ, Christianity, and everything Christian. They call themselves 'captives in Egypt.' Russia they call 'Assur' (which read backwards makes 'Russia'), Babylon and Gog: and all that the prophets foretold about these lands and peoples they apply to their own country. The great dream of Judaized Russians is the Messiah or Tsar-Conqueror

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of the Jewish faith, who will defeat and plunder the heathen (that is, Christian) States, and found a great capital in Palestine."

Very serious charges are brought against Father Creagh, a Roman Catholic priest of Limerick, by I. Julian Grande, director of the Irish mission to the Jews. In a letter to the "London Times," Mr. Grande asserts that all but two or three of the thirty-five Jewish families in Limerick are on the edge of actual starvation because of the boycott organized against them by Father Creagh. Mr. Grande says that not only do the people of Limerick refuse to deal with the Jews, but they refuse to pay them for goods bought in the past. Jewish men and women canot go out on the streets without danger of insult and often assault. The police give them no protection whatever. The boycott extends throughout all the country about Limerick. Mr. Grande tells one incident as an illustration of how it is done. In a village twenty miles from Limerick a woman bought a pair of blankets from a Jewish peddlar and arranged to pay him at the rate of a quarter a week, but paid no money down. The peddler was just leaving the house when the parish priest appeared, who picked up the blankets and threw them out into the road, warning the peddler never to return to the village if he valued his skin. Several well-to-do Protestants in Limerick are now practically supporting fifteen Jewish families who have lost everything they possessed in their efforts to live. Mr Grande appeals for funds to take the Jews away from Limerick, saying that so long as the Roman Catholic Church there pursues its present policy it will be impossible for Jews to live in the city.

The London "Daily Express" reports that a drawn battle with sticks was fought on April 17, between German and Jewish students at Czernowitz (Galicia) University. The numbers of the combatants were nearly equal, and the attack was continued for three hours. So serious did it become that the shops in the centre of the town were shut. The police were not strong enough to interfere until reinforcements arrived. Many people were injured, and several arrests were made.

The Shanghai correspondent of the London "Jewish Chronicle" writes:

The Russo-Japanese War is not without Jewish interest. Port Arthur is now being bombarded by the Japanese, and almost all the Jewish residents have left that place to seek refuge elsewhere. There is a fair Jewish population at Port Arthur, which possesses a beautiful synagogue. Our co-religionists in that port, on hearing last year of the outrages on the Jews at Kishineff, and the miserable situation in which they were placed in consequence, opened amongst themselves a relief fund which reached about $2,000. It is believed that at present there is a large number of Jews in the Russian Army and Navy, at Port Arthur, fighting against the Japanese.

Reports received by the Canadian Emigration Department in London speak very favorably of the Jewish Colony at Qu'Appelle, Canada. In the course of the present year the

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colonists will complete the three years which must elapse before they obtain a free title to their farms. The 160 acres which each of them received will then become absolutely their own property. Mr. Preston, the emigration agent, estimates that these farms are worth $1,000 easily. Indeed, similar land is now selling at as much as $150 an acre. The Jewish colonists, says Mr. Preston, realized that they could not rely on being "coddled." They therefore buckled to their work, with the result already mentioned. One of the gratifying features of the situation is the return of some of the settlers who left the Colony in the early stages. They are now trying to obtain land contiguous to that owned by the other colonists. Altogether about 200 souls are comprised in the Qu'Appelle settlement. The Qu'Appelle district is one of the best in Canada from the grain-growing point of view. The farmers on the Jewish Colony hail from Roumania; and, according to Mr. Preston, believed they knew all about agricultural operations; but they found, when they were installed on the land, that they were mistaken. The Hirsch Colony, too, seems, in the light of Canadian advices, to be pulling itself together and prospering. Mr. Preston believes that there is plenty of room for more Jewish colonists of the right type.

A cable despatch to the London "Times" from Vienna, dated May 3, says: According to a Jewish journal published in Lemberg, Galicia, anti-Jewish excesses took place last Saturday at Bender, in Bessarabia. While the greater part of the Jewish community was assembled in the synagogue a mob of ruffians attacked the Jewish quarter, killing three men and two women, and wounding several other persons. A number of Jewish shops were plundered and the windows of Jewish houses were broken. The mob which was incited to violence by the cry that the Jews and England and America brought on the Russo-Japanese war in revenge for the Kishineff massacre, was too numerous to be dispersed by the police force, and it was not until a company of Cossacks had been called out and ordered to use fire-arms that the riot was quelled.

Further details of the massacre at Bender are contained in the following despatch from Vienna, dated May 4.—Jew slaughter again rages in Russia. The riots began Saturday forenoon while the Jewish congregations were in the synagogues.

Report tells of the rioting in the town of Bender, near Kishineff, in Bessarabia.

In Bender, the outbreak was apparently premature and was precipitated by the outcries of a drunken fanatic who started the mob on its rush to the Jewish quarter.

All the scenes of the Kishineff massacre were repeated on a smaller scale. Women and children caught in the houses were thrown out of the windows into the streets. Cut and bleeding by the broken glass and their frightful falls from the windows of upper stories of the houses, many lay where they fell unable to move, while others crawled away, beaten and kicked by their relentless persecutors.

A girl was murdered in a most revolting manner and the wife of a furniture dealer lying in confinement was thrown from an upper

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window of her houses into the street. Besides these two women, three men were killed in defending their homes or in fleeing from the mob.

The fortunate arrival of the troops from the nearby garrison, acting under orders from Kishineff, was all that saved the greater number of the Jews in the town.

A dispatch from London, England, dated April 5, says:

A dispatch to the "Express" from Berlin, says that well-known Jews there have received confidential reports of the result of an audience M. de Plehve, Russian Minister of the Interior, granted to a deputation of sixty Russian Jews, who petitioned for the abolition of the disabilities attaching to their race. M. de Plehve said:

"It is not true that the Czar and I regard the Jews as an inferior race. On the contrary, we consider them exceptionally clever. If Jews were admitted to the universities without restrictions they would overshadow the Russians and dominate out intellectual life. It would not be fair to allow the minority to sway the majority.

"I regret to say that I am convinced that the Jews are revolutionists and also murderers. All the recent political assassinations and attempts at assassination have been inspired by Jews. I have indisput able proof of this. The Jews have declared war against the Russian Government through the foreign press, which their race controls.

"The war entails heavy sacrifices. Take care that these sacrifices are not required from you. Russia will only improve the condition of the Jews very slowly and very cautiously. She will not give them the same rights of citizenship as she gives non-Jewish inhabitants. If she did, the massacres at Kishineff and Homel would be repeated on a much greater scale."

In conclusion, M. de Plehve assured the deputation that he had derived great pleasure from his conversation with them.

The Jewish community of Leghorn, Italy, received recently the visit of M. Hyacinthe Loyson, who, under the name of Father Hyacinthe, was formerly an eminent Roman Catholic ecclesiastic. Since his rupture with that church he has shown great sympathy with Judaism, and he inquired at Leghorn of the Chief Rabbi, Samuel Colombo, and other Jewish scholars there, of the religious conceptions of the famous Rabbi Elias Benamozegh, which he himself has elaborated in a work recently published and dedicated to Dr. Max Nordau.

The Berlin "Tageblatt," in its issue of April 29, announces from an excellent Russian source that the Russian government is about to moderate the anti-Jewish legislation. Minister of the Interior, von Plehve, last autumn sent a circular to the provincial authorities inquiring about the situation and the causes of the distress and dissatisfaction of the Jewish population. The provincial authorities with surprising unanimity blamed the antiquated laws for the social and economic disorders which involved the whole country, and a commission was appointed immediately to elaborate milder legislation, and especially to improve the situation of the Jewish proletariat. The great-

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est change, it is added, is likely to be a relaxation of the restrictions on residence. It is not expected in any quarter that the revision will result in placing the Jews on entire equality with the Russians.

Baroness Bertha von Suttner, of Vienna, the well-known authoress and a leading member of the Christian Society in that City for combatting anti-Semitism, has been on a visit to the Prince of Monaco, and writing to the "Neue Freie Presse" she says, with reference to the Dreyfus case:—Concerning this case, Prince Albert (who joined the ranks of those that fought for the truth and thereby incurred the hatred of all nationalist circles) related to me an interesting episode, It was on the day that Felix Faure died. The Prince had just returned from Berlin and brought thence a message to the President of the Republic—based on information given by the German Emperor—which conveyed proofs of Dreyfus's innocence. Felix Faure fell into a great rage and would hear nothing of this. A few hours later he was dead.

It is a well-known fact that the Prince of Monaco was one of the last visitors to President Faure prior to his death. The incident reported by Baroness von Suttner is, therefore, of special interest.

The Alascian Government has granted a subvention of 2,500 marks to the Jewish Orphanage at Hagenau, which was founded through the munificence of M. Rhens, of Paris. The Diet will shortly consider a petition addressed to it by the Association of Rabbis, with reference to grants towards their salaries. The majority of the deputies are said to favor compliance with the request.

Lieutenant Bendix, a German Government engineer, was killed on March 13 in the fight near Owikokorereo, against the Herreros. Lieutenant Bendix, who was an officer of the Bavarian Reserves, was a coreligionist. He had been engaged on the construction of a railroad in German West Africa.

For the first time, the post of Medical Officer of Schools in Breslau has been confided to a lady, in the person of Dr. Theresa Oppler. At the University in the same city, Fraulein Paula Philippson (granddaughter of the late Rabbi Dr. Ludwig Philippson, of Berlin) recently took her medical degree.

Herr Simon Hesse, who died at Hamburg some time ago, has bequeathed nearly the whole of his estate, valued at 400,000 marks, for charitable purposes. The greater portion will be devoted to the erection of dwellings, in which needy members of the Jewish community will live rent free.

In addition to the two Jews recently appointed Senators in Italy, Baron Alberto Treves dei Bonfili, a former deputy, has been similarly honored by the King. There are now nine Italian Senators of the Jewish faith. They are: General Guiseppe Ottolenghi, Signori Edoardo Arbib, Graziadio Ascoli the famous philologist), Alessandro d'Ancona, Ulderico Levi, Giacomo Malvano (Director-General of Foreign

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Affairs), Tullo Massarani (a former Vice President of the Chamber of Deputies), Ugo Pisa and Baron Treves dei Bonfili.

The "Frankfurter Zeitung" reported that fifty Jewish families of Lompalanka, Bulgaria, who have fled as a result of the recent anti-Semitic outbreak there, are starving.

The fugitives, who number 400, after quitting Lompalanka, fled to Wibin. They were driven from the latter place and took refuge at Kalafat, Roumania. They were driven out and are now bivouacing on the Roumanian bank of the Danube, in a more pitiable plight than before.

A St. Petersburg dispatch, dated April 15, says:

"It has just developed that the powerful influence of the Church was used in Bessarabia to prevent trouble between Christians and Jews, averting what might have been another Kishineff massacre.

"Before Easter, the Governor of Bessarabia, Prince Ourusoff, called the attention of Bishop Yakoff, of Kishineff, to the malicious reports spread among the people that the Jews were collecting and sending money to Japan. The Governor declared the rumors to be absurd, and urged the Bishop to direct his clergy to communicate the facts to the people, which the Bishop did.

"In St. Petersburg this order is regarded as an extraordinary precedent which is bound to influence the future relations of the Christians and the Jews."

In the German Reichstag, Abgeordneter Bebel, the Socialist leader, interpellated the German Government on the presence of Russian police agents in Germany and the treatment of Jews in Russia. Herr Bebel and Herr Schrader sharply attacked the government for permitting German Jews to be discriminated against in Russia. No reply was vouchsafed.

A dispatch from Gomel (Government of Moghilev), says Jewish immigration to America is steadily increasing. Artisans as well as wealthy Hebrew householders, are leaving. Three hundred families have just departed.

A few weeks ago there died in Calish, Russia, Rabbi Samson Orenstein, who attained his eighty-third year. The deceased was one of the most capable rabbis in the province. The funeral was attended by many Russian and foreign rabbis.

Recently, the Synagogue of Human, Russia, which had been erected over a hundred years ago, was burned to the ground. The damage amounted to $25,000.

The City of Rostov-on-Don, Russia, was recently incorporated with the Don district and so removed from the Pale of Settlement. As a result thousands of Jewish families were obliged to leave. There, however, still remained a large Jewish community, possessing synagogues with the requisite officials. The rabbi of Rostov therefore asked the Governor to permit them to remain, but the request was refused.

Of the 11 persons who were arrested at Gomel for having participated in the anti-Jewish riots which took place in September, eight have now been released.

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Whole No.
216

THE MENORAH MONTHLY

JUNE
1904

CONTENTS

Articles in this number of the MENORAH are by

Maurice H. Harris . . Richard Gottheil
Bernard Drachman . . . . D. H. Baar
K. Kohler . . . . Cyrus L. Sulzberger
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THE MENORAH

MONTHLY

Vol. xxxvi. *JUNE, 1904* . *No. 6*

ZIONISM DISCUSSED

The following view of the Zionist Movement expressed by Professor Solomon Schechter, President of the Faculty of the Jewish Theological Seminary of America, has led to an interesting discussion as to the merits and demerits of the movement led by Dr. Theodore Herzl.

Professor Schechter's views are as follows:

"In general, the opinion expressed was that if Zionism was a mere philanthropic movement, then I think there are, outside of Zionism, noble and great men who do this work wonderfully well, and I do not think that anyone else can do it better. But I believe Zionism could become a great moral power, strengthening Jewish conscience and reviving Jewish institutions and strengthening the feeling of unity and catholicity among Jews, and to become a safeguard against assimilation, which is our greatest danger.

"In one word, I believe in Moral Zionism, which is so wonderfully described by Achad Haam, whom I admire so greatly. I also pointed to a brochure by Dr. Voorsanger, in which he presents Achad Haam as one of our great masters."

ZIONISM A MORAL FORM

It has long been the conviction of those who have no belief in Zionism as a principle, and no confidence in it as a policy—that it might achieve great things as an ideal.

Fortunately, we have not been left to mere speculation on this supposition. Zionism as an ideal has already yielded fruit. It has even become a modus vivendi to those whom the voluminous ceremonial of the synagogue has repelled. It has appealed with particular force to our young women who have been more or less religiously neglected.

In all of these it seems to have awakened a new Jewish con-

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sciousness too long dormant. It has become another means of organizing and linking the Jews scattered throughout the world with a new program of action applied to an old text, "Bid the children of Israel journey forward."

So it has set the "young men and maidens" to the earnest study of Jewish history that is making their background more vivid, and sending new thrills pulsating through their ranks.

But it has its perils, too.

It would confine Israel within national limitations after Providence had removed these boundaries and had sent the Jew forth on a world mission. This would distort our text to "Bid the children of Israel journey backward." It would reawaken patriotism for Judea as a land that can but run counter to the patriotism we should feel for our adopted fatherlands, that would chill our sympathy for their respective aims, and would check our activity in any enthusiastic fulfilment of civic obligation.

With such a tendency before us, the reproachful title of "alien" will no longer be a baseless calumny.

Zionism is further appealing to the Jews as a race rather than as a religious community. It is ominous that all Jewry's sceptics have hastened to its banner. Said one of its representatives at the Cooper Union meeting, last Fall, "The old Jewish issues are dead. Zionism alone is a living issue."

I notice that even among their Conservative members, many Jewish rites are observed as the customs of a People, rather than as the behest of a Faith.

I am delighted, therefore, that Professor Schechter should lay stress upon utilizing Zionism as a moral force. We have been drifting from our spiritual centre of gravity. The times call for new emphasis on prophetic ideals. Here a finger has been laid upon our great need—be we Reform, or Orthodox, Zionist, or anti-Zionist, Oriental, or Occidental, or—Ethical Culturist.

MAURICE H. HARRIS

THE MESSAGE OF ZIONISM

Dr. Schechter strikes the keynote, it seems to me, when he expresses his belief in what he calls "moral Zionism." The Zionism of to-day is not "a mere philanthropic movement" any more than it is merely political, sociological or even religious; it is a race movement, a "composite" of all the ideals that have ever moved

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the Jewish race, and as such, it has already, in spite of opposition, during the few years of its active progress and propaganda, gone far towards "strengthening Jewish conscience and instiiutions and the feeling of unity and catholicity among the Jews," in a word, towards arousisng Jewish self-consciousness. We see a marked change in the attitude of the Jew before the world to-day, and even ten years back; in his determination to come to himself, as it were, to take his destiny into his own hands, and no longer to be the "souffre douleur" of the nations. And in Jewry itself, for the Zionist at least, we see the old and narrow lines of cleavage being swept away, the invidious distinction between Jew and Jew, the upper and lower crust, the East End and the West End Jew, all our mixed and hybrid nationality and medley of civilization and barbarisms being knit and welded together by a common hope and cause. Thus, under the banner of Zionism, we see enrolled, as never before, Jews of every stripe and color, and every degree of intensity, from the advanced and eosmopolitan free-thinker to the humble zealot of the Ghetto.

Whether or not we join the ranks, whether we declare ourselves for or against Zionism, its very existence among us, the very fact of its rise and spread among us, Jews of the twentieth century, may well give us pause in our modern onrush and helter-skelter, and bring searching self-analysis and self-examination, the probing of our inmost Jewish consciousness, to see what spark, what seed (if any), remains of our ancient Jewish heritage, and to what good end (if any), we may still put it. And most of us will find, I think, that even if we so wished, it is not easy, it is not even possible to throw away one's whole heredity.

Personally, I believe that Zionism is a response to a great moral, social, religious and national unrest, a homesickness of the soul that has its roots very deep in the consciousness of the race, not alone for the concrete, visible Jerusalem, the outward citadel of the Faith, but for a spiritual home, an inward City of Peace, where the bewildered and wandering soul of Israel may come to its own again, its true birthright and heritage of a living, and not a dead, faith. I believe that Zionism is a call for a larger and deeper spiritual life, a more vital and vitalizing ideal than the present teaching of Judaism, whether antiquated or up-to-date, affords. People can no longer be bullied or coaxed into church-going, temple or synagogue attendance and ceremonial observance. And of

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what avail if they could, unless the living spirit lives and breathes in the outward form and service. Steeped in materialism as we may be, the genius of our race is fundamentally, essentially, primarily religious, and has given birth to the great religions of the world. The Jew can never forget that out of his loins have sprung Moses and the Prophets, the great religious teachers of mankind, including the founder of Christianity, whom the Christian world accepts as the type of God, as well as the type of man. Zionism is a harking back over the deep waves of race-consciousness—a harking forward with the prophetic instinct of the people, for that still, small voice of the spirit—the same to-day as yesterday—that leads man on and upwards, through ever-enlarging conceptions to an ever-enlarging ideal of his destiny—his relations to his fellowmen, and the unseen source of his being.

The assimilation which Dr. Schechter dreads as our greatest danger is not our conversion to Christianity. No Christian church or sect attracts us to any appreciable extent. It is rather the larger, social life of the community around us, and the greater scope it offers to our aims and efficiency. A very intelligent young Russian said to me: "When I was in Russia I was a Jew; now I am an American." Crude as our present "Americanism" may be, the very word means freedom, enlargement, deliverance for one who has escaped from the trammels of the Russian Ghetto.

But you will ask, "Are not these two ideals incompatible with any form of patriotism?" Not as I conceive of it. It cannot be too often repeated for it never seems to be understood, that all Jews cannot, will not, need not, go to Palestine. But in whatever part of the globe the lot of the Jew may be cast, Zionism has a message, it seems to me, for each and every one of us, in America as elsewhere. The East is calling to the West to-day. Who can doubt it? and Zionism is one of the signs of the times. In the Jewish race, as nowhere else, the ideals of the East and West are blended in organic unity. The West has given us science—man's grasp upon the Finite. The East has brought us wissdoom—man's outreach toward the Infinite. The world has need of both of these ideals in ever-growing measure, to meet the growth of man's undying spirit, and Zionism may be a step toward this attainment.

JOSEPHINE LAZARUS

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WANTS A CLEAR STATEMENT

It may be my own fault, but I miss in Professor Schechter's statement on Zionism the necessary clearness which would render it possible for me to give an opinion on his views. Zionism, as defined in the platform of the first Basle congress, means to procure "a legally assured home for the Jewish people," or in other words, a territory, largely inhabited and exclusively governed by Jews. The "Kulturzionists" whose recognized spokesman, Asher Guensburg (Achad Ha-am), is, agree with that, and merely differ from the rest insofar as they want a state with a distinctly Jewish "Kultur," which means the use of the Hebrew language, the permeation of poetry and art, with Jewish subjects and the like. Guensburg's views were best expressed in his brilliant review of Herzl's "Altneuland." He thinks that in order to attend an opera in evening dress just as "the Germans professing the Mosaic religion" do to-day in Berlin, or in Vienna, we do not have to go to Palestine, but he admits all the same that Palestine is our destiny. The Charkov conference last fall went farther and rejected the Uganda scheme, because a Jewish state in Central Africa would not be distinctly Jewish. Therefore, everyone who speaks on Zionism has to say, whether he believes that the ultimate destiny of Judaism is the re-establishment of the Jews on Palestinian soil or not. Unless such statement is made, no discussion of a man's views on Zionism is possible.

Yours, very truly,

G. DEUTSCH

ZIONISM DEVELOPS JEWISH SIDE

There is always danger in using words loosely. We talk about "assimilation" and mean one thing; then we talk about it again and mean another thing, and presently we mean both or either interchangeably when they are not interchangeable, and, in fact, not related. When we seek to teach English to the immigrant, to teach him American history and politics, and to make him an American citizen, we "assimilate" him, as millions of immigrants have been assimilated, and all good citizens and all good Jews are agreed as to the praiseworthiness of the task. But all this has no relationship to the process of religious assimilation which has been going on and which is defensible upon no ratonal ground, and upon no ground whatever, except a desire to escape from what is regarded

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as the burden of Judaism. It is generally conceded to-day that a uniformity of belief and custom among the races of mankind is not desirable. Natural diversities develop natural excellences among men, and the broad humanitarianism which would abolish the differences would abolish the stepping stones on which men rise and would substitute a deadly level of mediocrity. Because this kind of assimilation is bad for mankind, and because Zionism stands for the development of the Jews' Jewish sisde, Zionism is worthy of every encouragement. The Jewish renaissance, which has been in progress for the last decade, has been part of Israel's unconcious protest against assimilation—Zionism is the conscious protest, vital, artculate and energetic.

CYRUS L. SULZBERGER

ZIONISM CANNOT BE PHILANTHROPIC MOVEMENT

I have read the statement concerning Zionism, said to have been made to your representative by my friend and colleague, Prof. S. Schechter. If I did not have the paper's word for it, I should be inclined to say that this is a garbled report. Its brevity certainly does not do justice either to the subject or to the gentleman interviewed. It is, therefore, wrong to make what has the appearance of a haphazard statement the subject of a lengthy critique. Prof. Schechter is usually very lucid; but the answer attributed to him in "The American Hebrew" hardly fits the question. This latter dealt with the Zionist movement as directed by Dr. Theodor Herzl. What that movement stands for, ought, by this time, to be perfectly plain, considering the publicity which the congresses and the writings of the Zionists have given to it. Dr. Schechter knows as well as I do that the modern Zionist movement contains that which he is pleased to call "moral Zionism"; that is, its highest objective point is to prevent assimilation, to strengthen the Jewish conscience and to revive Jewish institutions. He knows also that it goes beyond this only in so far as it is more precise regarding the means by which this moral Zionism is to be attained. It is customary to call the movement led by the Jews assembled in the international congresses "political Zionism." The designation is a faulty one; because politics are only a means to an end. That end in all political combinations and in all political life. must be a moral one. It is because we believe that this moral aim can only be reached by the revivifying of a Jewish center

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from which the light shall go out to all the nooks and corners where the Israelites may be, that we follow Dr. Herzl, and that we take part in the congresses which have been held from time to time and which typify once more the unity of Israel. Prof. Schechter is perfectly right in suggesting that Zionism cannot be a mere philanthropic movement. The Jews have suffered in the past from the fact that the Jewish question has been regarded from this point of view.

RICHARD GOTTHEIL

AHAD-HA-AM ISM AN ANACHRONISM

A new Zionism! Not Political Zionism which is tantamount to a surrender of Judaism, the abdication of Israel's mission to win humanity for the Only One God of Abraham; nor Spiritual Zionism, which is a newly-adopted name for time-honored Orthodoxy hoping and praying for the restoration of the temple with its sacrificial cult and the restitution of all the agricultural and Levitical laws of Moses in the reorganized Judean commonwealth; but "Moral Zionism," such as is expounded by Asher Guenzberg, the writer under the name of Ahad-ha-Am. To quote Klausner, the translator of some of his articles: "The essential difference between Guenzberg's Zionism and Dr, Herzl's consists in the abandonment by the former of the economic and politcal point of view in order to concentrate the efforts of Judaism upon the establishment in Palestine of a permanent and authoritative centre for the Jewish spirit and Jewish culture, a centre which may contain the germ of an organized Jewish political state, but only for the distant future" (Jewish Encyclopedia, V. 671). And this is to be the panacea for the ailments and failings of the Jews throughout the civilized world! This is the watchword for the Jews of England, Germany, France and America! We are not to rush our removal to Palestine, but we should at once begin in our innermost thoughts and our mode of culture to nationalize our religion and become "morally" citizens of Palestine! By such a "moral Zionism," we are to strengthen our Jewish consciousness and revive our Jewish institutions in order to escape the danger of assimilation! ! !

It seems to me that every liberal Jew in America, England, or Germany ought protest against the insinuation that we are not with every fibre of our heart rooted in the land in which we live and that

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we are not thoroughly identified with the entire Occidental culture which we as Jews helped with brain, blood and brawn to produce. We are not in Galut, not "exiled on account of our sins." It is not true that Palestine only cradled Judaism. Our great prophets spoke and our Psalmists sang there with a power which transformed the world; still neither Mount Sinai nor the spot where Ezekiel beheld his greatest vision, where the Exilic seer echoed forth the loftiest thoughts of Judaism, and where the institution of the Synagogue with its Prayer and its Instruction sprang up, belong to the geographical boundary of Palestine. It is the expansion, and not the local and national concentration, that made Judaism a world-conquering truth. It was Alexandrian Hellenism that gave new wings to prophecy in the Haggadah. It was Hellenic thought in Arabian garb that clarified and enlarged the religion of the Jew, and it was the mingling of many streams of culture—Oriental and Occidental—that created the mysticism of the Cabalists. So is Occidental Judaism to-day destined to lift the ancient truth of the Torah, and through it the entire civilized world, to higher planes of thought and broader views of life. As Prof. Herman Cohen, in his beautiful article on the Establishment of Chairs for Jewish Ethics and Religious Philosophy, in the new "Monatsschrift," so lucidly states: "To be a Jew is to recognize God as the pillar of life, the moral essence of the world, the God of history, the source of all morality." This is the core and centre of Judaism; this and nothing else is the "raison d'etre" of the Jewish people. Zionism, under whatever name it obtrudes itself, turns the Jew away from his mission to proclaim, to guard and to embody the faith in the God of righteousness and holiness.

No! Ahad ha Am-ism in America is an anachronism. America, with its free, yet religious spirit, offers Judaism opportunities it never had before, not even in the days of Spain and Alexandria, and every Jew who loves his religion with his whole heart—not only "with that of his fathers"—will appreciate this. What we need, then, is a deeper religious consciousness nurtured by institutions and by ceremonies that appeal to the heart and the emotion of the Jew, not dead forms which merely cover the nakedness of the soul and the hollowness of faith.

The American Jews will not retrograde, but will, when the great revival comes, stand for a Judaism of progress, for the prophetical ideal of a universal religion, for the flag which will not

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be surrendered until the whole earth has become a mountain of God, and the entire earth a city called "the Lord is there."

DR. K. KOHLER
Pres. Hebrew Union College.

POLITICAL AND MORAL ZIONISM INDISSOLUBLE

I venture to say that Prof. Schechter is more oracular in his statement on the Zionist movement than he usually is on matters relating to the Jewish people, and that I believe his "Epistles" are far more definite than the statement published in "The American Hebrew." It is, however, certain that the Zionist movement is not a mere philanthropic movement, that is, understanding philanthropy as charity. Zionism is anti-charity, but, of course, philanthropic in the sense that it aims to do good. It can be justly claimed that Zionism has become a moral power in proportion to its spread and the brochure by Dr. Voorsanger, which Prof. Schechter mentions, admits, indeed, that Zionism has effected much beyond the limitations of its organized adherents. It would probably be true to say that all that which is sterling in the present conservative wave of Jewish thought owes its inspiration to Zionism.

Moral Zionism is a new term. In all probability, Achad Ha'am would not claim to be a moralist. He is a philosopher who seeks exactly the same end as the political Zionist, and only differs from the political Zionist in the method of work. Achad Ha'am believes—if I can sum him up in the limit of space allotted to me—that an intense Jewish culture can, from within, so develop the Jewish people that merely by that force we can become masters of a Jewish state.

The political Zionist, on the other hand, is inclined to believe, that as all culture is the result of environment—physical and social environment, a real Jewish culture will begin when a Jewish state has been brought into existence. From the practical viewpoint, political Zionism seeks to do quickly what Achad Ha'am attempts to do slowly. The political Zionist fears that, as the public mind is only able to receive one idea at a time, so the means suggested by Achad Ha'am would become an end in itself, just as the colonization movement became in itself an end.

A possible reading of Prof. Schechter's statement is that, whereas the political Zionist would use culture as well as coloniza-

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tion, and a hundred other means, in order to attain Palestine, Prof. Schechter is inclined to believe that "Zion" is a magic word wherewith to attain a spread of culture. Of course, this may be wrong, because if Prof. Schechter accepts Achad Ha'am, he must certainly accept the Jewish state as a positively remote instead of a positively immediate idea. He cannot, moreover, deny, which I have never known him to do, Jewish nationalism, and these are the two fundamental principles of the Zionist movement.

J DE HAAS.

ZIONISM TIMELY AND NECESSARY

My views on the Zionistic movement may be briefly summed up as follows: I believe that Zionism is a timely, useful and necessary movement, because:

(1) It can bring great economic blessing to vast multitudes of afflicted Jews who now drag out a mere existence in the utmost misery. In a land set apart for Jewish occupation as a legally assured home, endeared to them by a thousand ties, as Palestine is, and permitted to develop every form of commerce and industry, unhampered by restrictive laws, millions of our brethren might lead happy and contented lives.

(2) It can bring great spiritual blessing! No honest-minded Jew can deny that our dearest spiritual treasures are in imminent danger of being lost under the modern conditions of life in the Diaspora. The olden religious fidelity, the Sabbath, the Hebrew language, the practices and observances essential to religious life, all are imperilled. The forces which make for disintegration and dissolution in the "Galuth" would be exchanged for forces of conservation and preservation in the Jewish land. A numerous, well-established Jewish community, leading a complete and undiminished Jewish life in the historic home, would be strong inwardly and a potent influence for good outwardly.

(3) It would relieve Jewish dwellers in Occidental lands of their chief anxiety at the present day. Every year about 100,000 Jewish immigrants, most of whom may be considered involuntary exiles, leave the lands of persecution to find homes in the free West. The difficulties and problems they create everywhere, are too well known to need statement here. Unfortunately, as Dr. Herzl has well said, when the Jew emigrates, anti-Semitism emigrates with him. Should Zionism succeed, this flood-tide of emigration would be mainly di-

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rected to the Jewish land to find there a refuge from persecution, political liberty, economic opportunity and religious peace and harmony. Some anti-Zionists have claimed that it is not patriotic on the part of Jews who are citizens of free lands, to assist a movement which has for its object the establishment of a Jewish state or national community. This claim is absurd. It would be a highly patriotic act for Occidental Jews to assist in establishing a recognized home for the persecuted Jews and thus relieve the countries of their allegiance from the undue pressure of forced immigration. Restriction and anti-alien legislation are in the air, and unless the Jews divert the tide themselves, the government may do it for them, a contingency which every lover of liberty must deplore, but the possibilities of which must be considered.

Zionism appears to me, therefore, not only a commendable but also a practical and necessary movement.

In conclusion, I would say that I believe also in the desirability of the East African project. A Jewish community in a healthy and fertile country under British suzerainty would be blessed indeed.

BERNARD DRACHMAN

MORAL ZIONISM ABSURD

I am delighted to learn that Prof. Schechter is a believer in moral Zionism, an admirer, if not a follower of Achad Haam. It is no more than what I expected that Prof. Schechter should come to recognize the blandishments of assimilation as our greatest danger. Like Prof. Schechter, many others will come to see that Zionism is no mere passing tonic, but that it is the regenerative moral power we need.

With myself, Zionism is simply the key to an understanding of our religion and our history. In both, the racial and religious elements are inseperably one; it is impossible to say where the one stops and the other begins. Our religion cannot survive, unless our racial individuality is preserved; we cannot save the latter by erecting social barriers; we have the choice between degrading our religion into a motive for social isolation or revitalizing it by making it again the final blossom of a sturdy national life. If I understand Achad Haam, he would prepare for that national life by creating a national culture; he would first create a people and then win the land. The idea seems to me noble, but

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absurd; possibly, there were elders in Israel, too, who advised Moses to nationalize the slaves in Egypt first, and then to lead them to Palestine. The incurably impractical, to my mind, is that which contravenes the laws or exceeds the limitations of human nature. I am not daunted one whit by the physical obstacles to the winning of Zion; the one thing eternally impractical is the preservation of a religion that has sprung out of a national soul-life, amidst an atmosphere which disintegrates whatever is typical and individual in that soul-life. Preserve your Jewishness, says one; create, in the Russian Ghetto, a national Culture, says another; which is no more than the old "Munchhausen" trick of pulling one's self out of the swamp by one's boot-straps. "The prisoner," says our rabbis, "cannot, unaided, deliver himself from his dungeon."

MAX HELLER

AGREES WITH ACHAD HAAM, BUT IS NOT AGAINST HERZL

I have had your kind invitation on my desk for several days, pondering upon what kind of Zionism you wish me to give my humble opinion. There are so many brands of it just at present in the market. A Zionist has lately broken silence and informed an astonished world that he was a follower of the great Zionist, Achad Haam, but that he was against Zionism. An anti-Zionist, a very estimable gentleman, seems to have taken this joke seriously, and informs the public that he is a follower of Achad Haam, but is absolutely opposite to Zionism. I should not be surprised that before my letter is yet printed, some enterprising genius will inform the world that he is an ardent follower of the Gaon of Wilna, but that he is utterly opposed to Jews and Judaism. In this quandary, I have decided to tell you first what I understand by Zionism, and then define my attitude toward it.

Zionism is a movement having as its aim the acquisition of Zion. Without juggling wth words, Zion can not be made to mean Uganda or any other place on earth, nor the heavenly Jerusalem. No adjective limiting Zionism can change this its aim. It follows that Zionism has always a political background. While the immediate aim of Zionism is material, its ultimate aim is purely spiritual. It is the ushering in of Messianic times. In order that Israel should develop to the fulness of its spiritual powers, and thereby be enabled to carry out its mission to the world, it

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is absolutely necessary that it should be able to surround itself with such influences which are favorable to such a development. That the two things hang together, that the material and political state of a people conditions its spiritual development, is not a belief, but a fact established by science. Spiritual aims are, therefore, bound up with material ones, and the two are inseparable.

Zionism is a newly coined word for an ideal which is coeval with Judaism. Zionism is preached in the Bible from one cover to the other. The first to formulate a clear definition of Zionism was Mar Samuel, an eminent scholar, who lived seventeen centuries ago. His declaration is that Messianic times are nothing but political independence.

While all phases of Zionism have one aim, they differ in scope and methods. The chief phases are two. The one represented by Herzl places the material side first, in fact, to such a degree as to lose sight of the spiritual side, at least for the present. The scope of this phase is embracing, if not the whole house of Israel, yet its bulk. Herzl claims that no spiritual process is possible without previous independence. Achad Haam, the leader of the other phase, while not denying Herzl's thesis, does not believe in its practicability. He recognizes that all Israel can never be gathered into Palestine. As a consequence, he limits the scope of the movement to the establishment of a moderate colonization which shall, in time to come, serve as a spiritual centre for the whole of Jewry, and shall, at an opportune time, gain its political independence. The emphasis in his scheme is naturally laid on the spiritual side. The change of the economic conditions of the Jewish masses, says he, does not depend on us.

Now, while I fully agree with Achad Haam, I am not against Herzl. If the latter should succeed, even Achad Haam would be glad, and if he should fail, he would still be entitled to Israel's gratitude for organizing the movement, attracting all those who were indifferent to Judaism or appreciating only the material side of Zionism, thereby laying them open to spiritual influences, and awake dormant love to Judaism and self-consciousness in the broad masses. I doubt not that even the Herzl admirers will finally be won over by Achad Haam.

C. LEVIAS

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PICTURES FROM THE PAST

II.—Yokel, the Horse-dealer

BY DR. D. H. BAAR

Yokel, the horse-dealer, was a familiar name in the city and neighborhood of St. ———. He was known, in fact, to every peasant in the village and to every owner of large farms. But it was chiefly at the large horse-farms in the country that his name and reputation was held in high esteem. He was looked upon as an authority in his special business, and his judgment in matters of horses was considered as fair and honorable—a sacred trust, in fact. He was a throughly religious man, who never took advantage in his dealings with people, either to over-reach or defraud them in his transactions with them. His word was as true as a bond, and no special writing was needed to confirm what he had promised. He was also scrupulously particular in the performance of all the ceremonial laws, which were incumbent upon the Israelites. He kept his Sabbath strictly, and if it were possible for him, he tried always to spend this day of rest with his own family at home, and he never forget to recite his morning and evening prayers, and carried a prayer-book, from which he read the usual prayers even on his horse, when he had to go to a fair early in the morning.

Nothing could hinder him in the exercise of the dietary laws. He had accustomed himself so much to the principles of self-denial, that the whole week through he did not partake of any meat, as Jewish boarding-houses or restaurants were at that time very rare. In fact, his scrupulousness as regards the food he ate went so far that in every hotel he stopped over night, he had his own utensils in which either some eggs were fried or dishes made of flour were prepared. On leaving the hotel, he marked in chalk his kitchen-utensil with the word: "Kosher."

Quite remarkable was the thoughtful manner in which he treated his horses. There seemed to be a kind of mutual understanding between him and his animal. As if by instinct, the horse recognized in him one of his dearest friends and tried to please him in all directions. In return, Yokel bestowed all his care and attention upon the beloved animal. He generously provided it

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with proper food and drink, selected for it the most comfortable place for rest and during the rainy or cold season he did not fail to shelter it with warm covering against any storm. When it happened that he was delayed on a Friday afternoon in a village or small city, on mounting his horse, he used to say to it: "My dear friend, it is late in the day; I want to reach my home before the approach of Sabbath; come, please, bring me quickly to my destination." And the horse, as if it had understood every word he had said, ran with lightning speed to his well-known home. Yokel achieved a good name for the kind treatment of his horses, and if there had been at that time a society for prevention of cruelty to animals, one would have chosen him, no doubt, as its president. And yet, with all his good feelings towards his favorite animal, he had to pay his devotion to it with his own life. It is the holy singer who says in the Psalms: "Sheker hasuss l'shuoh," "deceitful is the horse in case of help." Such was in some way, shown by the dismal fate which soon befall him. Being far away from home, he bought a spirited young horse in a village which was very difficult to manage. Without heeding the advice of the bystanders, who warned him not to mount it, he persisted in doing so. But scarcely was he seated on it when the horse threw him off, dangerously hurting him, and he was carried into a neighbor's house. As the summoned physician did not give any hope for his recovery, he demanded that they sent at once for a Jewish teacher. Being told that there were none in the place, he requested to see a Christian clergyman. When this one appeared, Yokel, with a faint voice, said to him: "I am at the point of death, but before I depart, I shall take you into my confidence. I am a Jew and you are a Christian, but our loving Father in yonder heights stands between us and looks upon both of us as his children. Here is my purse, which I hand to you; take from it an appropriate sum to distribute among the poorr your village. The rest of it send home to my family and tell them with my best wishes that until the last moment I thought of them with undying love and affection. May god protect and selter them and all who believe in His divine goverrnment and power. Farrewell, my friend, take the most heartful thanks from a departing friend." Thus saying, he soon expired.

The clergyman was quite moved at this sad scene. He was amazed with the parting words of a Jew, who thus professing the

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strictest adherence to his own religion, had such liberal views for the Christian Church. "Pity," he said, "that all Christians could not have witnessed this tragic exit of a good and noble-hearted man; I am convinced," he added, "it would have lessened or destroyed in great measure all the prejudices brought forth so often against these wrongly-accused people, the Hebrews."

The clergyman imparted the mournful message to the family of Yokel. A special conveyance was sent at once to bring the mortal remains of the dead man to his last resting-place. Grief and sorrow were depicted on the faces of young and old on the day of his funeral, which was attended by hundreds of persons. At the cemetery, near the grave, one saw the Christian clergyman, who, after the Jewish teacher had recited the usual prayers for this occasion, stepped forward, and in an eloquent speech, beginning with the words of the Psalmist: "how good and friendly it is if brethren live together in peace," justly praised the departed one, who had a heart for his special vocations, and moreover, left behind a name honored and cherished alike by Jews and Christians.

The memory of Yokel, the horse-dealer, and his unwavering attachment to his religion, coupled with the tolerance towards other creeds, together with his great devotion to the principles of honesty and righteousness, is still duly appreciated and often forms a favorite topic of conversation among all the people of the various creeds in the small city of St. ———.

THE JEW IN CHRISTENDOM

By Rev. Dr. Minot J. Savage

They are scattered throughout the nations of the world. To-day there are something like 12,000,000 of them I am told. Half of these live in Russia; the largest number outside of Russia in any one place is found here in the city of New York. A wonderful people; a people who, without any land, without any rulers, has kept itself distinct, as the Gulf Stream flows through, but does not mingle with, the waters of the Atlantic. Their traditions, their rituals, their religious ideals, as well as their love for their own people, have kept them compact and united; a sympathetic people wher-

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ever they are scattered. I wish to call your attention to some of the wonderful things that we owe to this people, to show you how Judaism is wrought into the life of all of us.

A babe is born; Jewish words are used in the rituals of his christening, and in New England, at any rate, for 200 years of Puritan history, the chances were that he was christened with a Jewish name. No other people on the face of the earth have given so many names to Christendom as have the Jews.

The child grows up. In the Sunday school, in the home, in the day school, in the church, he becomes familiarized with Jewish history and Jewish geography, until the chances are that he knows more about them than he knows about even his own history; the hills, the lakes, the rivers, the valleys, the fountains, eveen the wells of Judea are familiar names to him, and across the stage of his childish imagination passes a procession of Jewish figures, sublime and noble.

The child grows up, and when the time comes for him to be married, again it is Jewish ritual, Jewish precedent, Jewish sacred words which make up, nine times out of ten, the marriage formula. He goes out into life and he meets with trouble and sorrow; he goes to Jewish words for consolation and peace. He prays for help, and Jewish words and Jewish formulas fall from his tongue. He is in joy, and the chances are that he recites some Jewish song of thanksgiving.

The time comes for him to die, and again he turns to Jewish sources of consolation, of resignation; Jewish prayers are last, perhaps, that he hears; he looks forward to Jewish resurrection; he peoples the other world with Jewish angels, he sees the great white throne on which sits the Jewish God.

This has been true throughout nearly the history of the Christian world. He goes to church and if he knows where it comes from he recognizes that the church is the lineal descendant of the Jewish synagogue. And, to crown the marvellous story, for 1,500 years nearly all Christians throughout the civilized world have prayed to and worshiped a Jewish prophet as God.

Consider some of the achievements of this people in other directions. There is hardly a department of human thought or life in which you will not find a Jew somewhere in the very front rank If you should select the six finest and most beautiful lyrics that the world has produced up to the present time, the twenty-third Psalm

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would be at least one of them. One of the greatest dramatic poems of the world is Jewish—the book of Job. Among the world's great composers, a list to be counted almost on the fingers of your two hands, you find two Jewish names—Meyerbeer and Mendelsohn.

It goes without saying that the Jewish race has produced the greatest financiers. If you turn to the department of philosophy, there are few names that stand higher in intellectual power, in moral enthusiasm in England, than that of the Jew, Benedict Spinoza Jews have led in the study of Medicine, of science and in almost all the different departments of human achievement. Some of the greatest legal minds of the world have been Jews.

It was only in the year 1835 that civil disabilities were removed from the Jews in England, and I can remember when a condition like this existed: The leading financier was a Jew; the leading man at the bar in London, the most famous lawyer in the whole country, was Judah P. Benjamin, a Jew; the most famous Judge on the Queen's Bench was Sir George Jessel, a Jew; Prime Minister was Benjamin Disraeli, a Jew. So that the moment opportunity was offered in England, this marvelous people rushed to the front and occupied the highest positions in the national life.

If we turn to other departments we find that there are no more famous names among the world's philanthropists than those of Moses Montefiore and the Baron and Baroness de Hirsh. In ethics, we admire Seneca, Marcus Aurelius, Epictetus, the writings of Confucius and many another moralist; and how do we praise them? We say that their ethical principles and teachings are almost, if not quite as good as those of the Jews. That is the last word we can say in their praise.

And another thing I like to remember in justice to this people; I am told that there are no Jewish paupers in any country of the world left to be looked after by Gentiles; they care for their own poor. I am told, which seems to me to speak wonders for the Jewish character, that in no country in the world do you find Jewish women on the town. This is a remarkable record for one little people. Can you match it anywhere else in the history of the race?

But we do not like them. When I say that I am speaking not a personal word, but on behalf of the general public. So far as I know there is not a race in the world in the midst of which the Jews live where they are liked. There seems to be enmity, antagonism,

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whatever may be the reason for it, almost everywhere. You remember the popular verse:

I do not love thee, Dr. Fell.
The reason why I cannot tell,
But this alone I know full well,
I do not love thee, Dr. Fell.

A great deal of the dislike of the world is summed up in that witty verse. There is another reason for the dislike. It remains over from those days of universal antagonism, when every tribe had to fight for its life. We instinctively dislike people who are foreigners, who are aliens. We do not feel quite at home with them.

Then it is certain that the Jew is pushing, that he is aggressive, that he makes himself unpleasant; he wants to get ahead of everybody else, and does not always take the most polite way to accomplish his end. That is true, I presume, of a great many Jews, but I question very seriously as to whether that characteristic is exclusively confined to them. When they do try get ahead, they almost always succeed; perhaps that is the reason we don't like them any better. We are willing to let a man get ahead of us if he stumbles and falls, but if he succeeds, we don't like him.

Then it is said again that the Jews are vulgar, that they love display. That is true of a great many of them. I have met a great many in the course of my life who were almost as vulgar in the display of their ornaments and wealth as are some of the distinguished members of New York's 400, who come late in the boxes of the Metropolitan Opera House. I say the Jews are almost as vulgar in this display as they are. I don't like it in anybody, but I do not know why we should confine our dislike or the expression of it entirely to the Jews. And we must remember in explanation of this, if it is true, that the Jews are Orientals, that the Orientals universally love color, love beautiful ornaments, love this sort of personal decoration.

Again, it is said that the one God of the Jew is money, that it is the only thing he really cares for, his money and the power that comes from the possession of it; and it is further said that he is not at all scrupulous about getting it. The Jew is supposed to be universally dishonest; it has come to be a name with us for it, a proverb; to "jew" another is to treat him dishonestly, is to squeeze out of him by any process that which he possesses and which you desire.

I have known a great many Jews in my life; some of the no-

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blest, sweetest, simplest, most unselfish, most patriotic, most philanthropic, tender-hearted people I have known were Jews. I speak of this charge because it is popularly made; I do not indorse it. I have not had business experiences that enable me to speak with the authority of a business man, but I wonder whether this impression does not grow out of the fact that the Jews are congregated together in a city, that they are easily marked as Jews, and that we are very apt, if we have one unfortunate experience with a Jew, to attribute the same characteristic to the entire people. I do not believe there are any more dishonest men among the Jews than there are among any other race in the world; whether there are more of them, I do not know. I have no right to speak on that subject.

There is another characteristic of the Jews which has been the chief cause, probably, of international hatreds, and that is nothing less than an insult to intelligence and a disgrace to civilization—that is the religious hatred. I said a moment ago that we Christians are nine-tenths Jews, both in our morals and our religion, and almost the only thing that distinguishes between the Jew and the Christian is the fact that the Christian has turned a Jew into a god, and hates his own people who still insist that he was a magnificent man, the crowning name among the Jewish prophets, but still a man.

Suppose that the Jews did put Jesus to death nearly 2,000 years ago. Christians since that day, professedly in the name of the Jew of whom they have made a God, have put to death hundreds of thousands of men by tortures unspeakable, worse than any that were suffered that Friday afternoon outside the city on the cross. And think of the hideous absurdity of it—I know it is the foundation of Christian theology—the whole race damned because the first member of it sinned. Following that precedent Christendom has held the Jewish race responsible for the crucifixion of Jesus for nearly 2,000 years. Suppose a clique, a group of men, did put Jesus to death; are the Jews to-day in Russia, the Jews to-day in Germany, the Jews in New York responsible? This is visiting the sins of the fathers upon the children with a vengeance. And yet, probably, this religious prejudice, this religious hatred has had more to do with the way the Jews have been treated than any other one cause.

Then the Jews are money-lenders everywhere. Take the lit-

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erature of England; it is full of Jewish money-lenders, and they are always held up to obloquy. Why? I do not know. Here are the young noblemen, the scapegraces, who have gone from the country up to London, and who are calculating on the death of their father and their coming into the property, and who want money to waste on mistresses, to gamble with, to drink with, to lead a roystering life; they can not get it any other way, so they go to a Jewish money-lender. And the Jewish money-lender is, of course, smart enough, as he makes a loan of this doubtful character, to ask a good rate of interest. Throughout English literature these Jewish money-lenders are held up to obloquy, and these young scapegraces are smart, fashionable young men. For which of the two do you feel yourself tingle with unspeakable contempt—for that kind of snobbish scapegrace or for the thrifty Jew?

The characteristics of the Jew in this matter come out here in New York. Jacob Riis tells us in one of his books that down on the East Side the Jew is sure to save money, no matter how little he is paid; he will starve himself, he will go without clothes, he will do anything, but he will save something. And by and by he owns the house he lives in, and the other people who haven't saved anything have to pay rent, and they hate the Jew who is thrifty and who has flourished.

To give another illustration. I shall cut across your reverence for Shakespeare, perhaps, in this one. I have been accustomed to say for years, that in spite of his faults, if you leave out some of the lovely, beautiful minor characters, the most decent character in the "Merchant of Venice" is Shylock. He is put upon and abused in every conceivable way and, after the fashion in English literature, is held up to ridicule. Portia's legal lore is claptrap and quibble. In spite of his faults the grandest, wholly human character in the play is Shylock. And to show the drift of public opinion, the audience is expected to rejoice over the misfortunes of the tender, lovely, sweet Jessica, merely because she is the daughter of a Jew. Oh, I am ashamed of the human race when I face questions and problems like these.

No matter what the Jews may have been or what they may have done, I can match you their faults in all the other races. But grant that the Jews are all that anybody says they are. I want you as Christians to shoulder your share of the responsibility. Did you ever think that for 1,500 years no Jew was allowed to

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own or cultivate land; no Jew was permitted to enter the civil service of any people in Christendom; no Jew allowed to be an officer in any army, or in any navy?

The only thing we have let the Jews do has been to trade, and they have been obliged to trade in such commodities as they could hide or carry away—jewels and valuable things that they could conceal; and the attitude of the kings and rulers throughout Christendom has been that of treating the Jews as their property, their victims. We have not let the Jews do anything but be small traders, or large traders, in portable things; and they would have been mighty poor scholars indeed, if, after 1,500 years of Christian drill in this exercise, they had not learned anything. As a matter of fact they have learned to be the most expert traders in the world, and we have made them so by our persecution.

The Jews were originally an agricultural people, in one of the best cultivated lands in the world, but we have taken away these things from them and turned around and kicked and cuffed them because they have been good scholars in the school to which we have sent them. If there are any mean characteristics in the Jewish people, before you abuse them, subtract from the sum so many of them as Christianity has planted and trained in that way.

RUSSIAN ACTIVITY IN THE HOLY LAND

According to a recent Russian Consular report, six years ago, 9,000 children attended the Russian schools in Syria. The number is now 20,000. Although, on account of various conspicuous topics like the Bagdad Railway, the Armenian troubles, and the Customs scandals in Constantinople, France, Germany and Great Britain have had their names most prominently connected with current affairs in the Levant, it is not to be supposed that Russia, while almost unmentioned, has been idle.

Last Spring, a Russian squadron, under Rear Admiral Krieger, paid a quiet visit to Jaffa, from which point his men visited by rail, Jerusalem. They found there that among all the foreign Christian communities, Russia had taken the lead throughout the Holy Land, and especially in Jerusalem, in buying land and in building and establishing missions, schools, hospitals, and monasteries. The Russian "New Jerusalem," with its fine modern buildings, forms a little town of itself—a fortress that commands Jerusalem. It consists of dwellings for clerical and lay officials, of the palace for the future

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of a mission-house with a school and hospital, of a pilgrim's shelter, patriarch and the Consul General, and of two churches, one of which, the cathedral, towers above the whole of Jerusalem. All these buildings are surrounded by a fortress wall. Russia has bought one-third of the Mount of Olives, and inclosed it and the Gethsemane Church by a wall, while from beyond the Jordan there can be seen the lofty Russian tower built on the summit of the Mount, and close to the Church of the Ascension. The Russian Palestine Society has existed nearly a quarter of a century, and it plays a very important part as the tool of Pan-Slavism in Syria and Palestine. Its president is the Grand Duke Serge, and among its members are the powerful leaders of the Pan-Slav movement. The main object of the society seems to be that of maintaining Russian schools in the Holy Land; in fact, the education of the children of Syria and Palestine attracts a vast amount of attention and money that could be spent to far greater profit in European Russia.

Russia is sparing no expense in the task of educating the native children; thus, the leading scholars attending the schools for natives are sent to Russia, where they remain for two or three years in a seminary; then, as a rule, a Russian wife is found for them, and they return to Palestine as teachers. This fact explains the strong Russian learnings possessed by the Arabian teachers and thereby Russia's influence in Syria and Palestine increases daily. The strangest feature of the case is that Russia has no schools in the Holy Land for Russian children; they musts either rely upon instruction at home, or they must be sent to school in Russia.

These things force upon the student of international affairs this alternative: Either the Russian Institution, which dominates the greatest number of illiterates in the world, is unselfishly devoting its energies to reclaim the ignorant of Palestine, or it hopes to establish there a community having Russian thoughts and Russian aspirations which may some day be counted upon from St. Petersburg. In pausing at the latter choice, the following considerations should be borne in mind: Not only does the Holy Land possess a seaboard that could be turned to excellent advantage by Russia, but the old high road leading from Asia Minor into Egypt runs down through Syria across the battlefield of the Old World; moreover, if Russia can succeed in getting a strong footing in Syria, then she will have outflanked the Bagdad Railway, which, whether under British or German auspices, threatens to stem the stealthy and ceaseless advance of the Russian Institution.

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THE JEWISH CHAUTAUQUA SOCIETY

The Eighth Summer Assembly of the Jewish Chautauqua Society will be held at Atlantic City, N. J., from July 10th to 31st inclusive.

THE SUMMER ASSEMBLY

In July, 1897, the Society instituted the first Summer Assembly ever projected among Jewish people. The marked success of this enterprise induced the officers of the Society to conduct assemblies every year since that time. A steady development marked the character of the programmes prepared and the number and enthusiasm of the attendants. A full account of the proceedings of these assemblies is in print and the pamphlets entitled "The Assembly Record" may be obtained on application to P. O. Box 825, Philadelphia.

The purpose and the methods of the Assembly have, during the past seven years, become so well-known that further explanatory introduction seems now superfluous. In ever increasing numbers, the people from all parts of the land have shown themselves eager to take advantage of the opportunities offered at the Assembly to listen to the instruction and receive the inspiration there imparted. The Summer holiday is dignified and relieved from emptiness and worse by the intellectual recreation thus infused into the pastimes of the visitors at the seaside. Atlantic City has again been chosen as the place of meeting, in view of the fact that so large a number of Israelites from all parts of the United States and elsewhere are wont to seek their summer recreation amid the delightful companionship and unlimited sources of entertainment afforded by this unrivalled seaside resort.

HEADQUARTERS

The Executive Committee deems itself fortunate in being able, through the courtesy of the proprietors of the Royal Palace Hotel, to invite the Assembly again this year to hold its daily sessions at the New Assembly Hall of the building adjoining the hotel named. It is situated at the Ocean End of Pacific Avenue, directly on the beach. The experiment made last year of meeting there proved an unqualified success. The daily morning sessions of the Assem-

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bly will again take place in the bright, airy, second story hall, open to the sea breeze on all sides. The Popular Lectures and Entertainments will take place in the large comfortable Convention Hall, adjoining, in the same building. Besides being cheerful and breezy, these rooms are well lighted at night by electricity and are accessible by private entrances immediately fronting the board-walk and the hotel porches.

The sessions of the Summer School will meet in the afternoons. The pleasant accommodations in the vestry of the Beth Israel Synagogue, Pennsylvania Avenue below Pacific, have, by the kind courtesy of that Congregation, been placed at the disposal of the Assembly.

Assembly Officers

The offices of the Chancellor and the Director of the Assembly will be located in the New Assembly Hall. Here all the business of the Assembly will be transacted. Enrollments in the various reading courses and memberships in the Jewish Chautauqua Society, as well as orders for books used in the Jewish Chautauqua Reading Courses, and subscriptions to the magazines, will be received.

The Press Bureau of the Jewish Chautauqua will likewise have its office in the New Assembly Hall and correspondents for the Jewish and secular papers will be provided with every aid for accurately reporting the proceedings of the Assembly. Dr. C. S. Bernheimer, of Philadelphia, will be in charge.

Admission to the Assembly Membership

The Jewish Chautauqua Society is not conducted for private profit. All funds are devoted exclusively to the spread of the work. All are urged to further this important educational cause by enrolling as members.

The membership card of the Society entitles you to all its publications and admits free to all the regular sessions of the Assembly.

Subscribing members, paying $5.00 per annum; Contributing members, paying $10.00 per annum; Family members, paying $25.00 per annum; Patrons, paying $50.00 per annum; Friends, paying $100.00 per annum; Assembly members paying $2.00 per annum for admission to all sessions of the Summer Assembly, including the Summer School.

Reading members who receive Course Books and engage in

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the studies arranged by the Society pay $1.00 per annum and are admitted to the regular sessions of the Summer Assembly; payment of an additional dollar secures a ticket admitting to all sessions. Reading Circles pay $10.00 per annum for each twenty-five members, and at the same rate for all additional members.

The Popular Lectures, Conferences and Entertainments will, this year, require a special ticket at one dollar. But all members paying two dollars or more annually are admitted to all the sessions of the Assembly.

Single admission to any session (not otherwise specially announced) for non-members, twenty-five cents. These tickets may be secured by addressing P. O. Box 825, Philadelphia. Divine Services are open and free to the public. In Atlantic City, tickets may be secured at Chautauqua headquarters in the Assembly Hall.

THE ASSEMBLY DEPARTMENTS

The work of the Eighth Assembly will be systematized as follows:

1. Department of Popular Lectures and Addresses.
2. Department of Literary, Musical and Social Entertainments.
3. Department of Popular Conferences.
4. Department of Religious Pedagogy.
5. Department of Summer School.
6. Department of "Applied Philanthropy."
7. Department of Religious Worship.

I—Popular Lectures and Addresses.

(Announcements will be made later).

II—Department of Literary, Musical and Social Entertainments.

Musical and Literary Entertainments of the highest order have been a welcome feature of the Assembly program in the past. The management is happy in being able to announce that the standard of excellence will be enhanced this year.

Miss Helen Pulaski, of the Department of Music of the Public Schools of Philadelphia, has been placed in charge of this Department of the Assembly. Under her direction, through the kindness of the members of the Chaminade Club of Philadelphia, the following programmes have been arranged: "In a Persian Garden," A Song Cycle for quartette by Liza Lehman, preceded by a miscellaneous program, and "Trial by Jury," Operetta by Gilbert and Sullivan. Well-known vocalists and instrumentalists, whose names will be announced, will assist.

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The management of the Royal Palace Hotel have set aside Tuesday and Saturday evenings of each week for "Social Evenings," to which all Chautauquans are cordially invited.

III—Department of Popular Conferences

The gatherings of the Assembly have always served as a forum for the consideration of problems of interest in the religious and educational world at large, and their direct application to the needs of the Jewish people. The Assembly is the one agency which succeeds in uniting Jews on the common platform of education, irrespective of their affiliations, political or social, and without regard to their differences as Orthodox, Reform, Conservative or Radical in religion. Every man or woman that has a message to give, is accorded the privilege to speak without fear or favor. The speaker alone is responsible for his views; the Society is not. These popular conferences have created the opportunity for many men and women of many minds to voice their sentiments freely. There has been life in the conferences. The force of a dignified, self-respecting, but frank and open discussion has been productive of lasting benefit manifest in practical results. They have clarified the views and given inspiration and enthusiasm to all who attended. They have stimulated wider and fuller discussion in the Jewish press, pulpit and local gatherings of numerous societies. Witness the Conferences held on "The Needs of the Country Jew and of the City Jew," on "The Social Side of Synagogue Life," the Conference of Jewish University Students and that most notable gathering, the Conference of the Settlement and Club Workers from the leading centres of the country. These conferences have led to practical reforms in many of our schools, such as the introduction of charts, models, pictures and other aids to study; the institution of parents' meetings; illustrative lessons; the organization of Religious School Teachers' Unions and Classes and other beneficial improvements.

Conference on Religious Education

A conference on the above theme will be held as a part of the work of the Department of Religious Pedagogy. At the Sixth Summer Assembly, the following resolution was adopted:

Whereas, there is a great difference of opinion as to what should constitute a complete course of religious instruction for the young, a great diversity of opinion as to what constitutes the proper school age for begin-

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ning and ending such instruction, and an acknowledged paucity of proper text-books for the use of religious schools; and

Whereas none of the curricula heretofore prepared by other organizations have been generally adopted; be it

Resolved, that the Chancellor be authorized to appoint a Committee of Fifteen, selected from the community at large, including such leaders as have given previous thought and labor to this all-important matter, to prepare and present for adoption to the Jewish Chautauqua Society at or before its next Summer Assembly, a comprehensive report on the plan, scope, methods and needs of Jewish Religious Schools, both congregational and communal, the report to contain suggestions and recommendations for the betterment of religious teachings for the young, such suggestions and recommendations to cover not less than three classes of needs, those of equipment, administration and of pedagogy, the latter to include curriculum and discipline.

In conformity with this resolution, the Chancellor appointed the following named Committee of Fifteen on Sabbath Schools.

Rabbi Henry Berkowitz, ex-officio, Philadelphia: Rabbi Emil G. Hirsch, Chairman, Chicago; Miss Julia Richman, New York; Rabbi Kaufman Kohler, Cincinnati; Rabbi Max Heller, New Orleans; Rabbi Abram Simon, Washington; Prof. Henry M. Leipziger, New York; Rabbi Moses J. Gries, Cleveland; Rabbi Jos. Stolz, Chicago; Rabbi David Philipson, Cincinnati; Rabbi Leo. M. Franklin, Detroit; Rabbi H. P. Mendes, New York; Rabbi Sigmund Hecht, Los Angeles; Rabbi Maurice H. Harris, New York; Rabbi Wm. Rosenau, Baltimore; Rabbi Julius H. Greenstone, Philadelphia.

As an outcome of the work of the last year, a Curriculum for the Religious Schools was submitted by Rabbi Abram Simon, of Washington. This Curriculum is to be discussed in detail in the Department of Religious Pedagogy described below. The Conference above referred to will afford an opportunity for the formulation and crystallization of the results of the discussion of the Curriculum. The Conference will be presided over by Dr. David Philipson, of Cincinnati, who will speak on "The Application of Educational Reforms." The noted educators who will participate in the Department of Religious Pedagogy will also share in this Conference.

CONFERENCE ON THE STAGE AS AN EDUCATOR

Among the agencies exercising a most fascinating and powerful influence over the public, in contributing consciously or unconsciously, to the education of the masses, the stage stands among the most prominent. Earnest-minded men and women are everywhere coming to realize, as never before, that while the stage pri-

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marily aims to entertain, it inevitably also instructs. Therefore, among the leaders of the theatrical profession, actors, playwrights, managers and critics are becoming more and more deeply concerned to direct the educational forces of the stage towards the highest moral results. To this end, various associations have come into being, whose avowed object is the advancement of the stage as a moral educator. The broad platform of the Jewish Chautauqua invites the open consideration of every educational cause at work among the people. It has, therefore, gladly extended its privileges to those interested, for a Popular Conference on this subject.

It is happy to announce that the eminent playwright, Mr. Sydney Rosenfeld, who is also President and Director of the National Theatre Company, will, at this Conference, speak on "The Stage of To-day and its Needs."

The National Art Theatre Society, organized for the creation of an endowed theatre in this country, will be represented at the conference by its President, Mr. Joseph I. C. Clark, who will speak on "The Stage as an Educator." Other speakers will be announced later.

Press Day

The reasons that apply for a Conference on the Stage, have applied with even greater force to the propriety of arranging a Conference on "The Value of the Press as a Moral Factor in the Education of the Public." This mighty agency of the modern world is unquestionably pre-eminent in its influence for good or for ill. Its insinuating force reaches far beyond the more limited scope of the school, the stage or the pulpit. It comes into direct, immediate and constant touch with old and young. The dangers and advantages of the press are manifest to all. The discussion of this cannot help but be highly advantageous. Dr. Talcott Williams of the "Philadelphia Press," one of the most prominent editors of the land, will lead in this discussion. Other participants will be announced later.

IV—Department of Religious Pedagogy

For the first time in the history of Judaism in America, the vital problems effecting the religious education of the youth are being taken seriously in hand and definite results achieved. Building upon the work hitherto done by kindred organizations, the Jewish Chautauqua rejoices in having brought together representatives of all our educational affairs. It has succeeded in making

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men and women who stand apart on many important issues, recognize that in the educational sphere there is the same possibility forr concerted action as in the charirtable. The tentative efforts at previous Assemblies will this year be specifically formulated under the Department of Religious Pedagogy. Special emphasis has been laid upon the planning of the meetings which will continue during the morning sessions of the first two weeks of the Assembly. The aim is more particularly to reach teachers of the Religious Schools of the country who at this period of the year are free from their tasks. A number of the congregations of the land have already arranged to send representatives. Among these are to be named Philadelphia, New York, Boston, Baltimore, Cleveland, Chicago, Richmond, Mobile, Dallas, Brookline. Ways and means ought to be created for raising a little fund to help defray the expenses of the delegate. This can easily be done in each community, either by an appropriation from the school or from the congregational fund, or by some kind of a special collection.

The Chancellor of the Chautauqua, Dr. Henry Berkowitz, will open this Department with an address on "The Reform Movement in the Jewish Schools." Dr. G. Stanley Hall, President of Clark University, Worcester, Mass., the leading authority in America on Religious Pedagogy, will give a series of three lectures. Among the other speakers who will consider the specific problems of the school-room will be, Miss Julia Richman, of New York; Rabbi Abram Simon, of Washington; Rabbi Edward N. Calisch, of Richmond; Miss Ella Jacobs, of Philadelphia; Rabbi Joseph Stolz, of Chicago; Rev. Dr. David Philipson, of Cincinnati; Dr. S. Benderly, of Baltimore, and Mr. Gerson B. Levi, of New York. The Use of the Bible, The Study of the Hebrew Language, Special Work of the Confirmation and Post-Confirmation Classes and that of the Primary Department will all receive full discussion.

V—The Summer School

Special students, Rabbis and others, interested in higher Jewish education, will, for the first time, be afforded an opportunity this year to sit at the feet of great specialists and receive the results of their original investigations. This is an advanced movement whch has hitherto never been attempted. Persons scattered throughout the country and pre-occupied with their regular pursuits, who are unable to follow by original effort, investigations of

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great scholars, will be afforded this privilege at the Summer Assembly. Again the broad platform of education, ignoring all sectional, geographical or other differences, will enable all to harmonize in a common purpose. Three courses have been arranged, one on "Recent Discussion of Biblical Problems, by Prof. Max Margolis, formerly of the Hebrew Union College of Cincinnati, Ohio, now Professor of Semitics at the University of California, at Berkeley, will conduct a Seminary on this general theme during the first five days of the Assembly. The special topics will be: (1) "Babylonian Elements in Civilization and Religion of Ancient Israel." (2) "The Rise of Early Judaism." (3) "The 'I' of the Psalms. (4) "Foreign Elements in Late Judaism." (5) "Son of Man."

Dr. Solomon Schechter, President of the Jewish Theological Seminary of New York, will, during the second week of the Assembly, conduct a Course on "The Life and Times of Joshua Ben Sira," with readings from the Hebrew portions of the Book of Ecclesiasticus. Dr. Schechter's discovery of parts of the original Hebrew manuscript of this great work of the Apocrypha, has caused it to be his special field of research. The opportunity and rare privilege of participating in the Seminar under his direction, will undoubtedly be appreciated.

In the third week of the Assembly, Dr. Schechter promises a course of five lectures on "The History of the Hebrew Liturgy." Text-books for these courses will be (1) the Hebrew Bible; (2) The Hebrew Text of the Book of Ecclesiasticus, Semitic Studies, Series No. 3, copies of which may be secured at the Assembly, and the (3d) Hebrew Prayer Book for Daily Prayers and Festivals.

Hebrew Classes

The Hebrew Classes—preparatory and advanced—conducted with such eminent success during the past four Assemblies by Mr. Gerson B. Levi, will again be organized under his direction this year. Those enrolling for these studies will have the advantage this year of the "Chautauqua Course Books in Hebrew," arranged as an outcome of his Assembly teaching experiences by Mr. Levi, and recently published by the Society. A daily session of three-quarters of an hour during three weeks will, by this method, give the student an admirable introduction to this course and enable him or her to pursue it further by the "correspondence method." It is hoped that a large number will avail themselves of this most excellent opportunity.

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VI—Department of Applied Philanthropy

The steady growth of interest in this Department since its organization at the Sixth Assembly, has been evidenced by the rapid increase in the attendance and by the fact that leading sociological authorities and active workers in the field of philanthropy, are attracted to participate. The co-operation of Dr. Lee K. Frankel, Manager of the United Hebrew Charities of New York City, and of Mr. Solomon Lowenstein, assistant manager, has been most helpful in arranging this part of the program. The Society takes great pleasure in announcing that Miss Jane Adams, of Hull House, Chicago, is expected to open this Department. Miss Addams is too well known to need any introduction to any American audience. Her original investigations and moulding influence in the sociological field are everywhere recognized.

The publication of a great volume on "The Housing Problem" during the past winter, has marked an imporrtant era in the progres; of the reforms instituted especially in New York State, in recent years. This book was published by Mr. Robert W. De-Forest, President of the Charity Organization Society of New York City, in conjunction with a number of his co-workers. This distinguished gentleman will address the Assembly on "The Housing Problem" A discussion of the conditions of the city of Philadelphia will be presented by Miss Emily W. Dinwiddie of the Octavia Hall Association.

Mr. Marcus M. Marks of New York, a member of the Civic Federation and President of the Clothing Manufacturers' Association, will give an address on "The Labor Problem in its Relation to Applied Philanthropy." Mr. Marks pronouncements are noted for their earnestness, breadth of wiew and their practical value. Other speakers in this course will be announced.

Divine Services

Members of the Assembly and all visitors are cordially invited to unite with the Congregation Beth Israel in public worship on Sabbaths. The Synagogue is located on Pennsylvania Avenue between Atlantic and Pacific Avenues.

These services will be held on Friday evenings at 8 o'clock and Saturday mornings at 10 o'clock, and will be conducted by the Rabbi Rev. Henry M. Fisher. At each service, leading Rabbis of the United States have been invited to preach.

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Anniversary Meeting

The Eighth Assembly will hold an Anniversary Meeting. The President Mr. Jacob Gimbel will preside. The director of the Assembly will summarize the year's work.. Opportunity will be afforded the members of the Reading Circles which meet throughout the country to extend greetings. The resolutions will be acted on and the officers elected. The chancellor will say the closing word. The rest of the session will be devoted to the Social Reunion of the Chautauquans.

Accommodations in Atlantic City

The committee on Hospitality has secured liberal concession in rates with the following hotels and cottages, for Chautauquans.

Royal Palace Hotel (place of Assembly) Ocean End of Pacific Avenue. $3 per day; $21 per week—room occupied by one person. $42 per week—room occupied by two persons.

The New Pierrepont, New Jersey Avenue and the Beach—$2.50 per day; $15 per week, room occupied by one person; $25 per week, room occupied by two persons.

Hotel Isleworth, Virginia Avenue and Beach—$3 per day; $17.-50 per week, room occupied by one person; $35 per week, room occupied by two persons.

The Lelande, Massachusetts Avenue and Beach—$2.50 per day; $15 per week, room occupied by one person; $25 per week, room occupied by two persons.

Coulter Hall, Massachusetts Avenue—$12.50 per week, room occupied by one person; $20 per week, room occupied by two persons.

Seabright, Rhode Island Avenue and Beach—$12.50 per week, room occupied by one person; $20 per week, room occupied by two persons.

Loraine, St. Charles Place—$15 per week, room occupied by one person; $25 per week, room occupied by two persons.

Hotel Cecil (Jewish), and Hotel Kahn (Jewish)—$15 per week, singly; $25 per week, two in a room.

Cottages

The New Florence, 31 S. Delaware Avenue (Jewish)—$15 per week, room occupied by one person; $25 per week, room occupied by two persons.

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The Lester (Jewish)—118 S. Tennessee Avenue—$10 per week, one in a room; $16 per week, two in a room.

Sontheimer's Cottage (Jewish), 24 S. Delaware Avenue—$15 per week, one in a room; $25 per week, two in a room.

The Bouvier, 150 S. Tennessee Avenue—$16 per week, two in a room.

The Boniface, South Carolina Avenue—$10 per week, one in a room; $16 per week, two in a room.

Avondale, 1514 Pacific Avenue—$9 per week, one in a room; $16 per week, two in a room.

Address all communications regarding information on hotels and cottages to Mrs. Eli Strouse, 1808 Madison Avenue, Baltimore, Md., Chairman on Hospitality.

JEWISH CHAUTAUQUA IN GREAT BRITAIN

The Summer Assembly idea of the Jewish Chautauqua was introduced in Great Britain last year. Immediately at the close of the Seventh Summer Assembly, the Chancellor, Rev. Dr. Henry Berkowitz, set sail for Great Britain and was present to deliver the opening address on August 8th, 1903, in the Montefiore College at Ramsgate. The Summer meetings there were organized under the auspices of the Union of Jewish Literary Societies of Great Britain. Mr. Israel Abrahams, the noted Professor of Rabbinic, of Cambridge University, was the leading spirit. The sessions continued throughout a week and were crowded with a far larger measure of success than had been anticipated.

The management was encouraged to continue the Summer meetings during 1904. A cordial invitation is extended to Americans and especially to Chautauquans to attend the sessions this year. Mr. Albert M. Hyamson, Honorary Secretary, 15 Grosvenor Road, Highbury, N. London, Eng., asks that this announcement be made, and gives the further information that this season a series of "Week End" meetings will be held at the various summer resorts, full announcement of which will be made. Dr. Emil G. Hirsch, of Chicago, who has become strongly identified with the Chautauqua work, has been invited to represent the same at the British meeting this year and has accepted.

CIRCLE WORK

The work of the Reading Circles throughout the country is being brought to a close for this season. Nevertheless, inquiries

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and applications are being received from time to time. The Zionist Societies, through Miss Pauline Fried, on behalf of the Committee, sent inquiries on the suggestion of Dr. Harris for Chautauqua courses for the study of Jewish History from the Babylonian Captivity.

Rabbi M. Faber, of Tyler, Tex., has introduced the Hebrew Course and expresses himself as highly pleased with the method and good results achieved.

Similar reports come from Rabbi Salzman of Wilkesbarre.

Mrs. Elizabeth Powell Bond, of Swarthmore College, expresse her keen appreciation of the value of the "Bible for Home Reading," by Claude G. Montefiore, and asks for Part II. A large number of persons enrolled in the Chautauqua Reading Courses and who are taking up Volume I of this work, do not seemed to be informed as yet of the fact that the second volume completing the work, has also appeared. It exceeds, if possible, the first, admirably treating of the later books of the Bible and the Apocrypha.

Most encouraging reports of the introduction of the Jewish Chautauqua Courses in England, through the Jewish Study Society, have been received from Miss Alice R. Henriques, Secretary. Additional copies of the "Open Bible" have been introduced, and the Secretary reports: "These are much appreciated in religious class-teaching, such as is taught to our boys and girls' clubs, both in the East and West end of London."

Jewish Chautauqua Hebrew Courses have likewise been taken up and the Secretary writes: "Our President is very much pleased with the correspondence system of the Chautauqua Society, and I consider it both simple and thorough. Our work progresses with highly satisfactory results and we are eager to second the desire expressed by Dr. Berkowitz that the two Societies should co-operate."

Congregation Emanu-El, Dallas, Tex., has enrolled as a member of the Chautauqua. Miss Nora Wormser, of that city, is to represent that Congregation at the Eighth Summer Assembly at Atlantic City, N. J.

Miss Tischler, of Adath Israel Congregation, Boston, Mass., will represent that congregation. The list of delegates is steadily growing and there is every anticipation of a splendid attendance.

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NATIONAL CONFERENCE OF JEWISH CHARITIES

The third Biennial Meeting of the National Conference of Jewish Charities took place in New York on May 24-27.

In a manner befitting the Jewish communities and charitable institutions of this country, the conference was opened on Tuesday evening, May 24, at Temple Emanu-El. Fifty-eight cities were represented.

Some time before the beginning of the proceedings the body of the sacred edifice was well filled with the delegates and visitors, and when the Rabbi, Dr. M. H. Harris, rose to deliver the opening prayer, there were few empty seats below.

The proceedings were enlivened by selections of the organ and a song by the soloist of the Temple.

The platform and pulpit were profusely decorated with plants and flowers.

Opening Prayer by Rev. Dr. M. H. Harris.

Almighty, Father of the strong and of the weak, of the heroes who conquer and not less, of the frail who succumb—deepen for us this night the sense of human brotherhood.

We welcome, with the greeting of grace, those who are near and those who have come from afar, who have assembled for the service of man, and therefore, in the service of God.

Having learned long since that we are our brother's keeper, we have gathered in counsel to learn how to keep him brotherly. And if solution is to come to the sad perplexities before us by the mutual revelation of experience, O, send the light of thy wisdom into our counsels, that we may see the way.

Fit us for the task before us by helping us to realize how all classes of humanity are bound up, one with the other. That together we must rise or together we will fall. Teach us that poverty is the problem of the rich, that the lot of the successful is linked with that of the destitute—that the shiftless and the wrecked are the mistakes of us all.

We would not lull our conscience with echoring the dictum that the poor must be always with us. Help us, rather, to see that evils become inevitable only when we call them necessary, and endow us, at least, with as much enthusiasm to make conquest in the realm of spirit, that we readily put forth to make conquest in the realm of things.

In humility, we confess that if many men and women suffer want, that ours is the failure. That when some have so much and some have naught of the products Thou hast freely given us all, that our best work in fitting this earth for human habitation, is yet to be achieved.

Open the eyes of the self-seeking to the woe and misery about them—the homeless in the streets and the no less homeless in the tenements, to those famishing for air and those starving for nurture—to the motherless waifs and to those children orphaned by the iron necessity of bread-winning, of mothery guidance and care. Make them to see the bedraggled and wretched living on the cast-off remnants of others—the children robbed of childhood and of play, the aged denied leisure and ease.

O, that we might all see how often sin does grow from want and that the absence of means of decent-living fosters the temptations to crime.

And O, Father, having opened our eyes to see the misfortunes in which we are all involved, O open our hearts to relieve them, to uplift the fallen and place them on their feet, heartening them with new courage to begin again the struggle, and winning for them once more the dignity of self-reliance.

Help us thus to justify our own lives by building up the lives of others. Amen.

Mr. William Guggenheim, Chairman of the Local Committee, acted as presiding officer until after the address of welcome by Mr. Jacob H. Schiff, Chairman of the Reception Committee.

Remarks by Mr. Schiff.

Ladies and Gentlemen, Delegates to the National Conference of Jewish Charities—Welcome! You have come from far and near to honor our metropolis, within whose gates for the first time, the National Conference of Jewish Charities is about to hold its sessions, and I assure you, we appreciate this compli-

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ment. Unfortunately, it cannot be doubted that you will find in our city, as you can nowhere else, the most graphic conditions, for the remedy of which organized charity exists, and I have the hope that when you leave us, you will thoroughly comprehend how important it is that East and West, North and South, in fact, every section of our great country co-operate at all times efficiently and intelligently.

Thus, alone, the burden which rests upon the entire American Jewish community can be lightened, and the large number of our brethren in race, whom persecution has driven to our shores, be brought under conditions which eventually shall make the majority of those who for a while are dependent, self-supporting and contented. It is not my office, this evening, to dwell at length upon the subjects which will come under the discussion of your Conference, though whereof the heart is full, it readily overflows. We assure you we are glad and rejoice that you have come; we trust your stay among us will be pleasant in every respect, and we hope when you have completed your task and again return to your own homes, we shall, as a result of this Conference, have learned to know and to understand each other most thoroughly, not only to our own advantage, but primarily, to the benefit of those for the bettering of whose conditions Jewish Charities throughout the land have been called into existence.

I now have the pleasure of introducing to you the President of the National Conference, and to turn these proceedings over to him—Mr. Max Herzberg.

He then turned the guidance of the Conference over to Mr. Max Herzberg, of Philadelphia, President, who immediately introducd Mayor McClellan as the next speaker.

Hon. Geo. B. McClellan on Immigration.

The Mayor, on arising to deliver the address, was greeted with loud cheers, and his remarks concerning Jewish Immigration were particularly applauded

He said:

"I am heartily glad of the privilege you have given me of being with you this evening, and I thank you for it and for the additional privilege of speaking to you. There is no man, I take it, who, in a great city, is better able to judge of the need of charitable work and of the effectiveness of the charitable work that is being done than is the Mayor, and I thank you again for this privilege you have given me of testifying to the splendid work you have done and are still doing.

"The matter of charity is divided into two kinds, that which is public and that which is private. It is the duty of the city to furnish schools, police protection, protection from fire. These all citizens may demand as their right. The city, too, within its quite restricted means, gives some aid to those who are sick or are injured or are helpless from whatever cause. But there is a limit to its operations in that field which is quickly reached, and right there is where such noble organizations as yours come in.

"There has been some talk about the question of immigration. It is said now and then that the great flood of immigrants pouring into our country is a source of danger. In this I do not agree. I believe that the man who starts for this country with the belief that over the Western Ocean there is a land where freedom reigns and where all men will be protected in their right to worship God after their own manner, to acquire property and to enjoy in peace the reward of their thrift and self-denial—I believe that the immigrant who comes to our shores inspired by such sentiments as these has within him the making of a good and loyal citizen.

"The State has a duty to perform with respect to such as these. It is its duty to see to it that they learn to read, write and speak the English language. But much beyond that the duty of the State does not go. It devolves upon you, and upon such wise and generous organizations as yours, to take up the teaching where the State leaves it off, to teach these new arrivals the value of our American institutions, to teach them to so live as to become self-respecting members of our social fabric and strong pillars in this support."

Speeches of Dr. Brackett and Mr. Hebbard.

Dr. Jeffrey R. Brackett, President of the National Conference of Charities and Corrections, Boston, on behalf of his organization greeted the delegates and spoke of the splendid work of the Jewish Charities organizations throughout

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the country. He particularly mentioned the assistance given by the Baltimore Jewish Charity during the recent disastrous fire.

Mr. Robert W. Hebbard, on behalf of the New York Charities and Correction, of which he is President, too, spoke a few words of welcome and gave account of the charities in the State of New York.

The Presidential Address.

Mr. Max Herzberg then delivered his address. He said:

From every section of this great country, from every one of its large cities, earnest, thoughtful men and women have come to this, the greatest of all, to meet for common counsel and to seek their work of ministering to their fellow men. Leaders of the thought and activities of their communities, specialists in the fields of charity, they come to learn the experience of others and to impart from the store of knowledge which they have gained during their own busy lives. They have felt the need of a meeting of this kind, where they may discuss the problems, common to all, where they may obtain new wisdom and strength, receive the stimulation that comes through meeting others working in the same common cause, and go home the better and stronger for the personal contact.

A Conference such as this is purely deliberative. It does not aim to interfere with the administrative functions of its constituent societies. It is intended solely for discussion, to be suggestive and helpful to the worker; and while, therefore, its direct results may not be immediately perceived, its influence is, nevertheless, felt throughout the land. Delegates from fifty-eight of the largest and most important cities in the United States are here to-night, and though the communities they represent are separated by miles, they have the same problems to meet and conquer, for differing only in numbers and degrees, the problems of one are the difficulties of all.

The last quarter of a century has made enormous demands on the means and energies of American Jewry in the efforts to aid those coming from foreign shores. Prior to that time, the Jew in America had no especial charitable problem. The number of Jewish poor was insignificant and it was a relatively easy task to help the few that appealed for assistance. The Jew in the almshouse was unknown.

However, more than twenty years ago, Russia commenced that series of systematic persecutions which caused the Jews to leave their homes and to find in America the refuge everywhere else denied to them, the questions that confronted the Jews of this country began to assume huge proportions. The burden then assumed of caring for those poor unfortunates, driven from the land of their birth, martyrs to their faith, friendless and homeless, has never lessened with the ensuing years. The great majority of the hundreds of thousands who have since come to our shores, remained in the seaboard cities; and each recurring year has brought its added thousands to increase the difficulties and dangers caused by the overcrowding in the large cities.

Mr. Herzberg then went on to say what steps had been taken to cope with this state of affairs. He also pointed out that a result of a Conference was a federation of local Jewish Charities. He then went on to outline the work of the Conference and recommended that Educational institutions be invited to join the Conference. Mr. Hertzberg paid a warm tribute to the Roumanian and Russo-Jewish immigrant, made a strong plea for furthering the work of the Removal Office, said a few words in memory of the late Leo N. Levi and in conclusion expressed the hope that these deliberations of the Conference would lead to good results.

Rabbi Silverman's Benediction.

The closing prayer was delivered by the Rev. Dr. J. Silverman, who in eloquent terms invoked God's blessing upon the deliberations of the delegates and expressed the hope that their work would further the cause of humanity. He concluded with the benediction.

After the meeting, a reception to the delegates was tendered by the Federation of Sisterhoods in the vestry rooms of the Temple. The chairs had all been removed and the room converted into a parlor, richly furnished with rugs and chairs, the ladies of the Federation under direction of the President, Mrs. Wm Einstein, dispensing a liberal hospitality.

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Wednesday Morning.

There was a full attendance of delegates when the President opened the morning session, held in the U. H. C. Building. Mr. I. S. Isaacs, Secretary of the U. H. C., had been scheduled to deliver an address, but owing to the death of his brother, Judge Isaacs, he was not present and his place was taken by Mr. Nathan Bijur, who delivered a brief address upon charity work in this city and particularly emphasized the point made the previous evening by the Mayor in regard to Jewish immigration. He paid a tribute to the sympathy which the Christian people of this city had given to Jews in distress, and said that they responded liberally with material aid the only time it was sought.

He declared that his organization had found that each individual's case must be treated on its merits, and that no rule could be followed.

Vote of Condolence.

After Mr. Bijur concluded, Judge Mack offered a resolution deploring the death of Hon. Myer S. Isaacs, and expressing to the family of the deceased the sympathy of the Conference.

Adequacy of Relief.

The Conference then discussed "Adequacy of Relief."

The principal paper was read by Solomon Lowenstein, Assistant Manager of the United Hebrew Charities of New York. He laid stress upon material relief, or gifts of money, food, etc., to persons in need. Formerly, he said, this phase of relief was seldom discussed at conferences, because charity experts, as a whole, were inclined to give relief in the way of work. Now, however, material relief was recognized not only as absolutely necessary, but as the most potent agency of charity. "The value of material relief depends not on the amount given, but the circumstances of the case," he said. "Such relief must be adequate to alleviate suffering or hunger, for too little assistance is as bad as too much. The adequacy of relief must be the guiding principle in the giving of material charity."

Analyzing the causes of distress among the Hebrew poor of New York City, Mr. Lowenstein named insufficient earnings, illness, lack of work, and no male support as the chief among them.

Those who took part in the discussion were, Mr. Max Mitchell, Superintendent Federation of Jewish Charities, Boston, Mass.; Mr. E. Rubovitz, Superintendent United Hebrew Charities, Chicago, Ill.; Mr. B. Greensfelder, Secretary United Jewish Charities, St. Louis, Mo.; Rev. Leo M. Franklin, of Detroit, Mich., and Dr. Boris Bogen, Superintendent United Jewish Charities, Cincinnati, O.

All the speakers agreed that relief to be of any value must be adequate, and that every case must be passed upon by its individual merits. There was danger, however, in giving relief carelessly. Rabbi Franklin stated that they had been able to deal with cases of desertions of families by pushing through the legislature a bill making it a felony for any man to desert his family.

Doctor Bogen defended the Roumanian and Russian Jews from the charge of not being charitable and declared that the leaders of the organized charity would, in the future, be Russian and Roumanian Jews.

The Conference then proceeded to discuss "How to help the Unskilled." Mrs. Wm. Einstein, President of the Emanuel Sisterhood, New York, reading the first paper on "Women With Children." Mrs. Einstein gave an outline of the work being done to find employment for such women, and advocated the teaching of a greater variety of remunerative trades to unskilled women. Up to the present time, she said, poor women were taught only laundering and dressmaking. Mrs. Einstein would increase their earning capacity by a real industrial or technical training. For this purpose, she said, trade schools should be opened, especially for poor women, and, if necessary, money lent to them. This plan, the speaker pointed out, was followed by the Emanu-El Sisterhood, which has a fund to provide loans to those poor women who cannot otherwise procure money.

Mr. William Kahn, Manager Jewish Agricultural and Industrial Aid Society, New York, read a paper on "Men Without Trades." He broadly suggested that such people be settled on farms. One of the suggestions was that the charities of the large Atlantic Seaboard buy a large tract of land, located in a favorable section of this country. The farm should

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be put in charge of a man of executive ability and good general knowledge, and especially, thorough knowledge of the nature, desires and needs of the people to be accommodated, and who should have under him a practical farmer assisted by other practical men who would teach both by example and advice. Selections would be made with care from the charity applicants of the large cities, each man with his family would occupy as tenant a house with a small plot of ground and would receive wages for work on the general farm for a probationary period extending over a season or perhaps a year. The cost of each family would be about $250.00.

Mr. J. J. Devine, of the Charity Organization Society, addressed the Conference. He said that they should ask themselves the question as to the effect upon the people who were relieved. Were these people better off after they had been helped? Unless the effect was towards human progress, they could not afford to go on with the present method, but would have to change their mode of charity.

Wednesday Afternoon.

At the afternoon session, held at the Hebrew Orphan Asylum, there was a large attendance of delegates and Mr. Max Hertzberg again occupied the chair.

Addresses by Mr. Stern and Mr. Lauterbach.

Mr. Louis Stern, President of the Asylum, extended a welcome to the delegates and spoke of the value of such conferences.

He then introduced the Hon. Edward Lauterbach, who said:—"You represent not only various sections of the country which have sent you as their representatives and delegates by the various charity associations of this section to confer together and from the benefit arising from the Conference and knowledge of ideas to be able to render more perfect the work of unselfishness and great devotion you have undertaken in the various sections of the United States. But you come together irrespective of different variations in religious sectional belief, whether you come in your own individuality or as coming from any special religious organizations. We come together united as Jews, whether you are in the extreme end in religious belief of Orthodoxism or any other. It is right that you should be welcomed, and it is especially right that you should be welcomed by what I believe is the leader of the charitable organizations in the United States. Certainly the oldest that has had a general scope of work.

Mr. Lauterbach then gave a brief account of the institution and of the movement which lead up to State's support. Amidst loud cheers he spoke of the religious work that was being done in the institution, and declared that this work would always continue as an essential part of the education of the boys. He then referred to the certain education given in the asylum and spoke a warm word of eulogy of the immigrants and their children, pointing out that they became. in every respect. worthy and good citizens. He made a plea for supporting the movement towards the erection of the Jewish Protectory and asked the delegates to aid in the work of dispersing the immigrants all over the country. In conclusion, Mr. Lauterbach paid a high tribute in the memory of Judge Isaacs, whose services he said were of immense value to the community.

The Care of Dependent Children.

Mr. Michael Heyman, Superintendent of the Association for Relief of Jewish Widows and Orphans, New Orleans, La., read a paper on the "Ideal Orphan Home," which he said would be on the cottage system and would so train the inmates that they would become absolutely self-supporting. He laid great stress on agriculture and on manual and technical training.

Mr. Rudolph I. Coffee, Superintendent of the Hebrew Orphan Asylum, New York. presented a paper on "What Becomes of Our Graduates." The majority of the graduates entered business life either as clerks, salesmen and saleslad-ies or some of them were even proprietors of their businesses. Thirty per cent. of the graduates were either electricians, plumbers, stenographers or engineers. Five were ministers, four physicians, seven lawyers and eleven public school teachers. The present graduates were particularly attracted to civil and mechanical engineering.

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In his paper on "Placing Out of Jewish Children," Dr. Lee K. Frankel stated what had been done towards placing dependent children in private homes. He mentioned that there were a large number of Jewish children in non-Jewish institutions. Up to the present, 58 children have been placed, 16 in free homes and some of these children have been easily adopted by the families, and 42 had been placed in boarding-homes. Incidentally, he spoke in high praise of Miss Michaels, the agent in charge of the work. He suggested the creation of a central bureau for dependent children under the auspices of the National Conference. The discussion was continued by Rev. Mr. Fleishman, of Philadelphia, by the Rev. Dr. I. L. Leucht, of New Orleans, and Rev. Dr. Max Landsberg, of Rochester, N. Y.

The last two gentlemen were not in favor of placing children in institutions but suggested that they be placed in private homes.

After the meeting, a drill of the cadet corps was witnessed by the delegates, who spoke in the highest terms of the appreciation of the exercises.

Receptions.

After leaving the Hebrew Orphan Asylum, many of the delegates went to the Emanuel Sisterhood Building in East 82d Street. The activities of the building were in full swing. The kindergarten, the sewing classes, the cooking class, etc. The work that was done astonished the visitors, who examined and questioned with the talent of persons experienced in the work, and sampled the easily digestible cakes and jellies of the "cooks." There was some fine singing by Mrs. Isaac N. Spiegelberg, and excellent piano selections by Mrs. Albert Hendricks, though truth to say, the guests, for the most part, preferred seeing the practical work done here under the general direction of Miss Cyd. Bettelheim.

In the evening, Mr. and Mrs. Jacob H. Schiff dispensed their genial hospitality to the out-of-town guests at their home, 965 Fifth Avenue. Here many of them found an opportunity for becoming acquainted that was not offered during the business hours of the Convention, when their attention was constantly occupied.

Thursday Morning.

What, perhaps, proved the most generally interesting session of the Conference was the one held on the East Side in the Educational Alliance, and in Clinton Hall.

Before settling down to business the delegates witnessed the "saluting of the flag" by the children of the Baron de Hirsch Immigrant class, none of whom had been in this country longer than six months. A little speech in English was delivered by a boy four months here.

Address by Mr. Straus.

The delegates then assembled in the Exhibition Room, where Mr. Herzberg introduced the Hon. Isidor Straus, President of the Alliance, who delivered an address.

Mr. Straus paid a warm tribute to the late Myer S. Isaacs.

He spoke of the importance of charity, and particularly pleaded for sentiment as well as reason.

The crowd was so large that it was soon found imperative to adjourn to the auditorium. Mr. S. Pisko then assumed the chair.

Delinquent Girls.

Miss Rosetta Stone read a paper on "Delinquent Girls." She said in part:

"The delinquent Jewish girl is a distinct problem. The great need is that of religious instruction which the girls receive in the House of Refuge, and the work is attended by success. Twenty-nine girls board in this home." Miss Stone deplored that fact that so many Jewish girls were in non-Jewish institutions. Some stress was laid upon the conflict between parents and children, and Miss Stone repeated a statement made by a probation officer, "The Jewish homes—the conditions of the homes must be changed for these girls." A number of the girls have no education, and never entered clubs or classes, outside of public schools, nor ever had opportunity to learn better or higher things. These girls also have no idea of Jewish religion, though they are the children of orthodox parents, and are strongly Jewish in feeling. Miss Stone described the work in the house, and how successful is the task of leading the girls to a sense of right action and religious feeling. The girls who graduate find work in shop, workhouse or factory. A strong plea was made to give the Jewish girls a fair chance to do useful and honest work when they go out into the different fields of activities after-

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graduating from the House of Refuge. Miss Stone has kept a record of thirteen girls who were discharged from the reformatory and she gave the record of each, showing that they are good and useful members of society.

Preventive Work Among Girls.

Dr. Bertha F. Lubitz, who is directress of Recreation Rooms, New York, spoke on "Preventive Work Among Girls."

"Girls are not always inherently immoral," she stated, "and there is a class of women who are neither innately immoral nor absolutely virtuous. The living conditions of the girls are bad, and too many people live in one flat. Better housing is required, and stricter sanitary laws. The industrial, conditions, too, are bad, and they are exposed to temptation in the shop."

She then described what the settlements were doing, and how the club workers reach the homes of the girls. She also spoke of the great demand and need for such places as the Recreation Rooms. Dr. Lubitz finds club work is often overdone, and members neglect home duties. Speaking of members and leaders of clubs, she said: "Club workers must judge each case on its own individuality; they must be sympathetic. No hard woman ought to apply for such work. Club leaders are apt to *confuse the purely unconventional with the immoral.* Club leaders must be learners, not only teachers; must be friends as well as leaders.

The papers were discussed by Miss Rose Sommerfield, of the Clara de Hirsch Home, New York, who described the work done there; and by Mrs. Sol. Selig, of the Juvenile Aid Society, of Philadelphia, Pa., on "Jewish Delinquent Girls," who emphasized the need of personal contact.

Preventive Work on the East Side.

This topic proved exceedingly interesting as two distinct views were presented.

Dr. Blaustein's Speech.

Dr. Blaustein gave the following interesting facts and figures of East Side life. He said:

There are south of Houston Street and east of the Bowery 5,897 tenements in which live 64,268 families who have 84 different occupations. In this section there are 1,069 professional people, including physicians, lawyers, dentists, midwives, and 361 melamdin in the Chedarim. There are 306 synagogues, 22 churches and 4 mission houses, which are closed all the time, by the way.

The neighborhood has 48 public schools, 72 pleasure resorts, and clubs political, social and literary. Of the 306 synagogues, 276 are regular; the rest are special. The total number of seats is 71,024. Thirty-seven synagogues are used between Sabbaths and holidays as workrooms, 77 are shops and factories, 36 are rears of saloons, 99 private places. There are in the neighborhood 307 Chedarim, and they are attended by 8,616 boys and 361 girls between the ages of 5 and 15. There are all-day sessions for the different children, and the average earnings of a melamed are $20 a month. Altogether there is paid annually to these teachers $120,000. Each of the four theatres bring in at least $1,000 a night. Sixteen performances are given every week by benevolent and charitable societies, and $500,000 a year is raised in this manner, besides private collections.

He estimated that over one million dollars a year was spent for charitable purposes by East Siders. He then went on to explain the work done in the Educational Alliance.

Dr. Blausteein's speech was listened to with manifest interest, especially as his remarks revealed a picture of the East Side absolutely unknown to most of those present at the conference.

Mr. A. H. Fromenson, editor of the English department of *The Jewish Daily News* read a paper on "The Trouble with Our Institutions." He pointed out that nothing could be done for the growing generation on the East Side unless the work was conducted on strictly Jewish lines. The settlements, he said, should be Jewish, and in every respect there should be fostered a strong Jewish spirit.

During the reading of Mr. Fromenson's paper, an unseemly interruption took place. a delegate moved that Mr. Fromenson be not permitted to go on with his address, while another moved the adournment of the session. Mrs. Pisko declined, however, to accept either motion and amidst cheers. Mr. Fromenson continued.

Inspecting the East Side.

After lunch at Lorber's, the greater number of delegates, guided by Mrs. Axman, Mr. A. H. Sarasohn, Miss M. Shomer and Miss Wolbarst, inspected a number of East Side Institutions.

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The experience was a novel one and enabled the delegates to learn something of the real East Side.

At Ellis Island.

While most of the delegates were lunching at Lorber's and visiting the East Side institutions, a party of thirteen, under the guidance of Philip Cowen, publisher of THE AMERICAN HEBREW, visited Ellis Island. The party included only out-of-towners among them being Mrs. Landsberg, of Rochester, Miss Marks of Cincinnati, Rabbi Harrison and Mr. Greensfelder of St. Louis, Dr. Lewinthal of Nashville, Mr. Muller of Denver, Mr. Rosenbaum of Pittsburg, Rabbi Anspacher of Scranton, and Dr. Rosenthal of Lancaster. Deputy Commissioner of Immigration Allan Robinson detailed a member of his staff and with Messrs. White and Harkavy, of the U. H. C. and H. I. A. Bureau at the Island, the party inspected every detail of the great work in connection with the immigration, and were profoundly impressed with the magnitude of the problem that it involved. They came to a realization of the need of outside communities helping New York, that addresses beyond number could not give them. It was an object lesson of great value to them. Contact and conversation with people debarred, detained awaiting friends, and ready to "step into freedom," impressed them mightily. As the close examination took more time than had been planned, and there was danger of missing the discussion set down for the afternoon, Commissioner Williams generously placed his private launch at the disposal of the party, so as to enable them to make a quick return. It was fortunate, however, that the party was no larger, or an extra trip would have been required.

Thursday Afternoon.

Clinton Hall was the scene of the afternoon session and the delegates discussed some of the papers.

Mr. Barondess urged his hearers to bear in mind that before the anti-Semite there was no difference between Spanish and German or Russian or Dreyfusard. They were simply Jews. Therefore there should be no division into sections. Too long had there been hatred and prejudice between Jew and Jew. However much good was done, however much the Jew did for his brother, he was misunderstood. Hence, he was glad to see that the East Side was becoming responsive to the work of the community and was ready to bear its share of the communal burden. Mr. Barondess spoke highly of the work of the Educational Alliance, and said that what it and its sister institutions had accomplished was now becoming appreciated.

Rev. H. Masliansky said there was no differenciation between the Jews, wherever they came from. The Spanish and Portuguese Jew was their oldest brother. He had come here first, and then came the German Jew, and now came they, the Russian, the youngest child of the family, who, of course, was welcomed and helped along by his older relatives. There was no East Side or West Side Jew. The new-comer to-day on the East Side acquires wealth and moves to the West Side to-morrow, and there you are. What value in such distinctions now? The Educational Alliance said he, was a machine that worked up the Russian Jew into an American Jew. The relation of parent and children could not but be a problem when it is considered that the child is older than the man. The latter has lived, perhaps, thirty-three years longer, but he has lived all that time in darkness, hence the child of a few years, born and living in the light of American freedom, is older because of his advanced knowledge. The child of three knows and speaks of things that are unknown to the father, and thus come our problems.

Mr. Masliansky gave an interesting disquisition on charity among the Jews and Gentiles. There is no such thing as charity to the Jew. The only word in Hebrew than can apply is "Tsedaka," which means justice, righteousness, which are elevating to human nature. One gives to his brother because justice requires that he share with him the bounty with which God has blessed him. It is not in a spirit of pity that he does this, but in righteousness as brother. The only word in Hebrew that can cover the generally accepted Christian expression for charity is "Hesed," which means mercy. But the Jew associates that word with deeds for the dead, and all organizations in connection with the dead have this word as Jews mercy, which the Christian reserves part of their title. Therefore, among Jews to induce charity, is reserved for the dead. The Jews prefer looking upon deeds of kindness as the outcome of justice of righteousness.

After a drill by the Jewish Boys Brigade, dinner was served in Clinton Hall, after which the delegates attended a performance of Libin's "Broken Hearts" at the Grand

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Theatre, the Yiddish playhouse on Grand street.

At the conclusion of the performance, which was thoroughly enjoyed, Mr. J. P. Adler delivered a short address on "The Yiddish Stage as an educational factor."

Friday Morning.

Owing to the funeral of late Judge Isaacs, proceedings did not begin until 10.30 at the Charities Building, when Hon. Simon Wolf, President of the Executive Committee, of the I. O. B. B., delivered an address. He said:

Address by Hon. Simon Wolf.

At the meeting of the Conference of Jewish Charities of the United States, held in the city of Detroit, Mich., two years ago, among other addresses, two were distinctively notable, and of great importance; the one outlined the inexorable logic of history and the duties incident to the conditions that confronted the Jews of the world, and notably those of the United States; the other painted in colors vivid and sympathetic the conditions that confronted the Jews of the City of New York in dealing with the problems in the Eastern section of that city. What was then uttered by the late lamented Leo N. Levi and by Cyrus L. Sulzberger, of the city of New York, hold good to-day, and if possible have been intensified by the increased immigration from the countries of Europe wherein our co-religionists are not treated on a plane of equality.

Under the auspices of the Order of the B'nai B'rith, the work has been strengthened and encouraged and in fact the work done largely by the Industrial Removal Office, is a result of the order, and it did assume this charge as one of the sacred obligations of humanity, and Judaism. To the very best of its opportunities, encouraged by Jews outside of the order, this great work has gone on and has increased not only in opportunity, but responsibility.

The gentleman who will follow me, the manager of the Industrial Removal Bureau, will give you the facts and figures which will prove far better than any words of mine how much has been done and how absolutely necessary and essential it is for us to redouble and triple every effort already made.

We must rise, we Americans of Jewish faith, the great American people must be aroused to the end that those countries with which we are in relation and that, by diplomacy and not by war or other means, but by peaceful means, Russia and Roumania must be brought to the recognition of their duties and where justice and right should be given their subjects of Jewish faith. This is the great problem that confronts us and do not for a moment believe you can sweep aside the incoming danger. Look at England to-day. That great nation that has a question in Parliament all on account of Jewish immigrants. The time may come when the Jewish question may arise in America. We do not want any Jew in politics. We want nothing but National American classes to confront us in every direction, and to that end therefore we must have a united Jewish sentiment working to one common end. The discussion of the immigrants of all parts of the United States is that they may become striving, industrious, worthy American citizens. I do not mean that they shall lose their Judaism, on the contrary, I want them to become more patriotic Jews if such is possible, than they ever were in the past, but outside of their faith, I want each and every immigrant in every part of our great domain to be striving, industrious, sober, clean and patriotic American citizens. In that spirit, we can avoid anti-Semitism. In that spirit we will rise to the height of the occasion. We will be then worthy of the liberties we enjoy, worthy of the faith which has been handed from generations and transmitted to generations to come. That the Jews in this nineteenth century and opportunity has grasped the responsibility and in this country of liberty, where the Jewish question of the future will and shall be solved.

Removal Work.

The Conference then discussed the question of dispersing immigrants, and in the course of the debate some interesting statements were made. Mrs. Pisko occupied the chair.

Mr. Bressler's Paper.

Mr. David M. Bressler, Manager Industrial Removal Office, New York, read a paper on the "Work of the Removal Office," which was listened to attentively.

He declared that the overcrowding of Jews in New York has already reached the proportions of a national problem in which other cities must share, not in the spirit of helping New York, but with a feeling of their own responsibility. He spoke of the difficulty of finding men to suit the peculiar needs of localities which demanded those of certain trades or none at all, and of the

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increase of late of unskilled men who do not seem to be welcome anywhere. The largeness of the problem with which the removal agencies have to deal was brought home by figures which showed that while over 43,000 Jews landed in New York last year the removal office passed on westward only 5,525. This, however, was a marked gain over former years. "An attempt to depopulate or decentralize the Ghetto would be the height of quixotic extravagance," said Mr. Bressler, "but that there are growing murmurs gainst immigration we must recognize, and we must meet them by breaking up so far as we can the great city colonies. The eventual solution of the Hebrew immigration lies in the old cry of 'back to the soil.' In the meantime salvation lies in industrial pursuits."

The Discussion.

The subject was then opened for general discussion and Mr. Max Senior, President United Jewish Charities, Cincinnati, O., said:

If some misfortune happened to the Jews in America and if they were compelled to leave this country and there was no other country except China open to them, and there are to the knowledge of us all a nice American Jewish colony at Shanghai, if as I suppose is the case of most of us, we were not practically familiar with the Chinese language, some of us might have, we had either religious or aesthetic reasons for spurning a diet of rice and rats, which is supposed to be the diet of China, and if in addition to all this we only had enough money to go to Shanghai and the rate to Pekin was $10 higher, how many people would go to Pekin instead of Shanghai? I do not wonder why New York is the destination of the imnigrants. I would tell my friend, Mr. Bressler, to remove immigrants from New York if I were living on the East Side. I do not mean to minimize the importance of the industrial work in any way. Those of us who have spent the day on the East Side (and some of us have spent the night also) will surely be impressed not only with the magnitude of the problem, but also with the urgency of arriving at some solution. In this I am confident that the intelligent element among our downtown, our young brethren will recognize that the conditions in New York are about to make the situation here bad. I believe that there is only one Jewish problem in this country and that is the problem in the city of New York and it is a great problem which we cannot change, and it is no more a Jewish problem than it is an Italian problem or an Irish problem, or any other problem. I believe that it is very difficult for a child who lives in an unsanitary eight-story tenement house in Allen street, with a 10 foot wide and 20 foot long place to play in, to become healthy and moral men and women. This it seems to me is the whole problem. It seems to me because there is in the Jews a recognition of the importance of this kind that they are worked up in the matter more than any others are. However, it cannot be changed. It can be modified somewhat by the transportation facilities, but it will always be the same in New York. If we return from China, and if I knew that there was a Jewish colony also in Canton, I would go there, and if I felt at home, and if especially I knew some friends from Cincinnati who lived in Canton, I believe that I would take the chance and go there and that is all that the Industrial Removal Office is trying to do. It is attempting to place in the smaller cities of the country a sufficient number of Jews to act and attract the attention of our brethren in New York or abroad. Every one of us can help in this work. Every one should help in this work. It is our duty to help and we should do it generously, willingly and I will say there is a duty on the part of New York and there is a duty, especially on the East Side, on the part of our younger brethren. It is their duty to help this work along. As I understand the matter, there has been a spirit of opposition in this work, a misunderstanding, probably a wilful misunderstanding of it. It is the duty of the younger brethren to come forward and assist us in this work if they understand the good work it has undertaken. I have no doubt that the work has been marked by mistakes. There is no mistake in the idea, the mistake may be in the moral construction. I will not dwell upon the minor details of the work as it is carried on in Cincinnati. Merely as an expression of my own view in regard to the way in which the work should be carried on at the point of destination, I would urge upon the people who would undertake this work, that it is almost vital to secure the co-operation of the cities of destination and of our younger brethren. Secure the co-operation of the Russian and the Roumanian, and the Galician and the Hungarian Jews of the city of destination, in order that the man deported from New York will stay on his ar-

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rival. Otherwise in all probabilities he will return here.

Mr. Nat. Strauss, Secretary of District No. 7, I. O. B. B., New Orleans, said:

In the South we are doing the very best we can under the circumstances. Conditions there are different, first we are living in a city with a climatic problem. Our summer in the South lasts about eight months and sometimes terminates very late. We have no large cities in the South except New Orleans. Then when the immigrants first came to us we had to supply them with money and means. We did that for a while, but now our distinguished president came to the conclusion that immigrants must work or starve. In a short time we have appointed a committee who had charge for finding employment for immigrants when they come. We make Americans out of the immigrants in four months. We have succeeded so well in the work that in the last report published by the Chairman of the meeting of the B'nai B'rith, that probably in a colony of 250 people not one single man was on the charity list. We can only promise you this that we shall try and continue what we possibly can down in the South. We have no factories in the South. As far as clerks are concerned the store in which he is placed is a sort of school for that boy. He has to learn the English language before he can get a large salary. I can only say that we will take a reasonable number of men and as I told you before, we shall do the very best we can do for you.

Mr. Bernard Ginsberg, President United Jewish Charities, Detroit, Mich., said: We did the best we could and I wonder if we will be able to do as much as we did in the last two years. In Detroit, we have 250 to 300 immigrants. I may positively say that the men came here through the Industrial Removal Office. We have not been able to do much in Detroit lately. The American Card factory of Detroit, which usually employs from 6,500 to 7,000 men for the last eight or nine years has less than one thousand men on its pay rolls at the present time. It appears to me that we cannot hope for much during the summer or early fall. We must also appreciate that most of the men sent to us must be classed as unskilled men or laborers.

Rev. Isidor Rosenthal, President District No. 3, I. O. B. B., Lancaster, Pa., said:

A born New Yorker and by force of circumstances living in the City of Lancaster, I have never before appreciated so much the fact of the great problem which confronts this country as I have this week, when I had the privilege of revisiting some of the scenes of my early childhood. I was particularly impressed with my visit to Ellis Island yesterday afternoon under the invitation of Mr. Philip Cowen. The best preaching could be done and the best lessons learned there.

I represent the smaller towns of a part of this country. I represent a city which has a United Hebrew Charities, but has no poor people. We have an income of $1,000 per year and cannot spend one hundred dollars. The experience of this town of Lancaster of 50,000 inhabitants, and 200 Russian Jewish families is no different than 10 or 20 others started in the State of Pennsylvania. It is all very well to speak to the people assembled here of the difficulty of the problem. It is all very well to read papers in a conference in the City of New York. If you want to do missionary work send papers to the smaller towns. Do not do your work in the City of New York. As President I have gone up and down this district and am glad to say to you that we are only too willing to work if you give them some work to do. In the city of Lancaster we have done exactly what we have been told to do this morning. And therefore those who are sent to us are placed directly in charge of the B'nai B'rith which I am glad to inform you is 95 per cent. Russian Jews, because I firmly believe, despite the statement made to the contrary, that the work of the B'nai B'rith is to be done with the Russians, and the Russians in the lodges will only be too glad to help you. But there is one point I would like to bring to the notice of the active workers of New York, and that is that we do complain that they are trying to do too much in a given time. When they tell us they have taken here 5,000 men in one year I want to ask the question, How many came back?

Mr. S. H. Frohlichstein, Guide, Employment Bureau, United Jewish Charities, St. Louis, Mo., said:

In order that the motive of my organization may not be misinterpreted I want to make this statement, that I am thoroughly familiar with the work of the Removal Office. When the first immigrants were sent from New York 25 were sent to St. Louis. United Hebrew Charities had no labor bureau at that time. These original 25 immigrants were, so to speak, left in my hands. It took a longer time to make self-respecting citizens of them. This work was continued

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for the period of over two years, during which we took the average of six men per month, and received a letter from the lamented Leo N. Levi, in which he stated he expected a large number of immigrants to be sent to St. Louis. Mr. Levi requested me to come to New York to meet his committee. After conferring with this committee in the Jewish district, about the conditions which I could hardly believe could exist in any community, I left New York with a set purpose, that St. Louis would do her duty.

I started out with organizing a charitable organization. We took 371 men, eight families, who were immigrants, making a total of 550, or about 40 per month. Some months we took 50 people. Our success has been such that Mr. Bressler told me yesterday the work done by St. Louis is second to no other city in the United States. I am also notified that of the 58 cities of this conference, 40 per cent. only have shared in the work. Why is this? Is not the work a noble one? The burden is too heavy for New York to carry alone. Why should she carry it alone. Seventy-five per cent. of our co-religionists land on her shores. There is a reason, and one of vital importance, and that is the congested condition of the East Side. And will it awake a desire to be of service, as it did in me? He suggested that immigrants be turned into agriculturists and in conclusion said: I sincerely trust that the Removal Office will take this under consideration and promise my assistance, and I sincerely trust that renewed interest will be taken in this work by the delegates of different cities.

In reply to a question Mr. Ginsburg said: Our experience in short is that fully 75 per cent. of the people have stayed in Detroit.

Mr. Grauman of Louisville, Ky., said:

At the time of the massacre of Kishineff we had organized in addition a Russian Aid Society. I want to say further from information there is 5,000,000 Jews in Russia, and the entire immigration is 75,000 a year. That with one-half of the expense they could be placed in the State of Texas alone. I think the State of Texas is good. Land is cheap and productive. There are other states similar to Texas that have not been looked at at all.

Mr. Cyrus L. Sulzberger of New York, replying to the remarks of the last speaker, said:

I am always moved by that spirit of sympathy which helps the poor somewhere else than at home, and I have the profoundest sympathy for that gentleman living in Kentucky who wants this problem to be solved in Texas. If we were dealing with human beings as if they were cattle or furniture, why we could dump them anywhere, even into the ocean, but we are dealing with human beings who have a voice and have a right to say where they want to go. They have a right to their voice, because they are human beings. They can stay in Russia if they will only permit a drop of water on their brow, and if they refuse to do that, they remember their faith. You saw what the conditions here are. Bear in mind that this is not a land flowing in milk and honey for them. Hundreds of thousands have left their native lands for your sake, for my sake, for the sake of our children. Should we say to these people you have no voice, we do not want you in Louisville; go to Texas? But I do mean that if we are going to say that they are not to have no voice, we may as well keep our hands off entirely. Two years ago we had at Detroit a statement of the conditions in New York. Eighty-three thousand immigrants have remained in New York since that time. They are coming forward 75,000 a year, 75 per cent. are living in New York. Can that situation go on? Unless you have the courage to go to Congress and say stop immigration. Have you got courage to stop immigration, if not, have the manner to accept the responsibility that comes from that and do the work that the situation requires.

Rev. Dr. I. L. Leucht, New Orleans, said:

I simply want to place before you my own experience. Mistakes are made by those who receive immigrants because in the first instance they want to play Providence for them, which you cannot do. You make up your mind what immigrants should do. Now I find out that the best method is to go down to the people and ask them what they can do. If he thinks Texas would take charge of 35,000 Jews and Jewesses to till the ground, just ask these immigrants what they are able to do. We have found it out. It would be the greatest calamity to send 75,000 people where they would come in conflict with the negro question. In smaller places expects ten immigrants to these immigrants come. They leave them there idle for ten or twelve days, thus introducing them in the life of idleness. If the smaller places they make a mistake when come, they must have something to do for them. It is absolutely necessary to go down to these immigrants to ask them what they are able to do. You must not laugh or jeer at them. Some want work, but cannot work

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on the Sabbath day. So place him to his own conditions if you can, instead of laughing at him. Some do not want to work on the Sabbath day. Then try to meet them in some way. Above all, respect their religious scruples.

The debate was closed by Mr. Wolf, who said: I only wish to say one word more and that is this, what would we do were there no Removal Bureau and no National Conference of Charities? Suppose these people came as they did and went as they pleased, as Mr. Sulzberger stated. There is only one means of helping them, to aid them, to sustain, to encourage, to remove them.

Election of Officers.

Mr. Cyrus L. Sulzberger, on behalf of the Committee on Nominations, which consisted of Cyrus L. Sulzberger, New York; Jacob Gimbel, Philadelphia; A. M. Snydacker, Chicago; Sidney Pritz, Cincinnati, and Nat. Straus, New Orleans:

President, Hon. Julian W. Mack, Chicago, Ill.; First Vice-president, Bernard Ginsberg, Detroit, Mich.; Second Vice-president, Mrs. Wirth, St. Paul, Minn.; Treasurer, O. H. Rosenbaum, Pittsburg, Pa.; Secretary, Solomon C. Lowenstein, New York. Executive Committee, Rev. Dr. I. L. Leucht, New Orleans, La.; Nathan Bijur, New York; J. H. Hollander, Baltimore; Rev. Dr. S. Sale, St. Louis; A. W. Rich, Milwaukee, Wis.

A resolution was made by Rabbi Franklin of Detroit, Mich., for the Committee on Resolutions to the effect that all former presidents be ex-officio members of the Executive Committee.

The officers nominated and the resolution were agreed to by acclamation.

Mr. Herzberger then introduced Judge Mack of Chicago as President of this Conference. Judge Mack responded briefly, and the Conference then adjourned for lunch. Afterward a number of the delegates visited the Hebrew Technical Institute, where they were received by Prof. Morris Loeb, the president.

Friday Afternoon.

FINANCIAL STATEMENT.

The financial statement was as follows:

June 25, 1902, balance from former Treasurer	$458.81	
May 20, 1904, dues collected up to date..	1,347.40	
		$1,806.21
Expenditures, July 8, 1902, to May 20, 1904		1,071.51
Cash on hand.....		$734.70

SCHOLARSHIP FUND.

Receipts	$2,335.69	
Disbursements	1,727.60	
Cash on hand.....	$608.09	

Respectfully submitted,
O. H. ROSENBAUM, Treas.

There are affiliated to the Conference 63 Relief Societies, 11 Orphan Asylums.

Scholarship Report.

The report of the Committee on Scholarship was presented by the chairman, Mr. Max Senior. Mr. Senior said that in response to the appeal for funds there had been received $2,335.69, of which $500 had been given by Mr. James Loeb of New York. Up to the present three scholarships had been awarded. One of the young men has been appointed to a position in the Industrial Re- cago Removal Office, but was now unemployed, as that office had been closed, and a moval Office, one was formerly at the Chithird, after six months, discontinued his studies. The whole expenditure was $1,727.60, leaving a balance of $608.09. The Committee stated that they had met with, firstly, the reluctance of charitable institutions to engage young men upon the record of their studies, and secondly, the difficulty of finding suitable students.

Speaking to the report, Prof. Hollander said:

When positions exist for young men I always send a young man who will stimulate the office. I think there is no reason why it should be different from that of certain charitable work in general. The time was when it was difficult for a worker to find an opportunity for activity. I am not quite sure that the method which the committee in scholarship have employed years before is best. The universities and colleges can give a thorough training. There must be, however, training schools, and I know of no community so capable of offering that apprenticeship as New York. I think we shall look to New York for supplying this and so many other of our essentials. It ought to be best for a young man who has proceeded studies in essential science to pass on actual experience in the field of practical work, and that should be afforded as a mere charitable opportunity. Universities have found it necessary to do something of the same

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kind. Most of the large universities have either teaching fellowships, student fellowships etc. Some experienced in the practical routine of teaching. The report was referred back to the committee with power to act.

An Interesting Record.

Mr. Greensfelder of St. Louis here presented the record book of the Secretary and Treasurer of the Conference of Hebrew Relief Associations of the United State, which convened in St. Louis in 1885. Only three of the gentlemen who took part in that Conference are active now—I. S. Isaacs of New York, D. Wirth of New Orleans, and Rabbi Landsberg of Rochester, N. Y.

In behalf of the Conference Mr. Herzger accepted the record.

Resolutions.

Rabbi Franklin then submitted the following report of the Committee on Resolutions:

A. That a Committee on Conference be appointed to take up with the recently organized National Consumptives' Aid Society, to the matter of preventing overlapping and duplication in the work of caring for the consumptive poor.

B. That a Committee of Five be appointed to organize under the supervision of the National Conference a National Jewish Home Bureau on the lines suggested by Dr. Lee K. Frankel in his paper read at this session of the Conference.

C. That the incoming Executive Committee be requested to make an active effort to enroll all the Jewish charitable and philanthropic organizations of this country as members of this Conference.

D. Thanks of the Conference to those who labored for its success.

It was also decided to adopt the code of the National Conference of Charities and Corrections as the official code of the National Conference of Jewish Charities.

The Executive Committee was instructed to take under advisement of a directory of all Jewish Charities and Philanthropic Institutions in the country.

Federation of Charities.

The delegates then listened to a number of reports from cities where there existed Federations of Charities.

Mr. Senior of Cincinnati reported:

The movement for Federation or Consolidation of Jewish Charities may be thoroughly said to be a success. There is no longer any reasonable doubt about it. Every claim has been established. From whatever point of view we regard it, Federation offers undeniable use. We shall find that subscriptions do not decrease. If we direct our attention to the quality of charity work it is but natural that the increased funds enable more progressive work to be done and stimulate the courage of the workers when funds are secured. Further, federation or consolidation has so harmonized the work that each city works towards others. A spirit of unity and feeling of charitable sentiment is present not only among workers but it has also spread among the Jewish people at large. We have in eight years had neither affairs or balls or entertainments or raffles or guessing contests in our city. Why have not New York and Baltimore and Louisville and San Francisco and Pittsburg taken up the matter? The Jewish population has increased 200 per cent., and this increase has necessarily introduced the new problem. I have heard people say: "It cannot be done in my city." Try it, we would say. At the worse the movement will fail and no harm will be done, and inasmuch as nine cities has taken it and not failed.

Rabbi Gries of Cleveland said:

The Federation of Jewish Charities in Cleveland is a few years old in discussion, but only a few months old in actual experience. It has been discovered for several years, and when first discovered by one organization, there was a fear because they would lose money. When the organization was formed in the fall of 1903 eight in all joined. Three of them National in character. This has been our experience. In 1903 and 1902 there was collected as far as we can learn $25,000 per annum by subscribers in all organizations and some few new members. At the present time there has been subscribed $40,000, a gain of 42 per cent. in increased subscriptions. There has been appropriated thus far $37,-500. A number of subscribers in previous years numbered from 300 to 500. The Jewish Orphan Asylum having 575, the Federation having 1,119 subscribers; of these 300 of them are new members. A net increase of 13½ per cent.

Mr. Ginsberg, speaking for Detroit, said:

Some five years ago there existed in the city of Detroit five different organizations working along the same line. The reform

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Jews' was the oldest society. It soon became evident that one organization could do more good than the five different organizations. A meeting was held under the auspices of the Temple Relief Society and representatives of other organizations were asked to be present. A federation was soon formed. We raised last year in the City of Detroit fully 50 per cent. more money than when the organizations were separated. We also found that the building that we have rented was considerably inadequate for the work we had to do. With this money we commenced to look around and see what could be done to find a building in the Jewish quarters of the city. We bought a lot in the Jewish quarters. At the evening when we dedicated the organization an old gentleman made our hearts very glad by giving all the money for the building. When I say to you that in this building there is a manual training school department, and class rooms, dancing classes and physical culture, and other means of improvement. If it had not been for the Federation these would never had existed.

Mr. Louis Wolf of Philadelphia, Pa., said:

Our total collections showing gain of about 40 per cent. collected in the subscriptions previous to the formation of the Federation.

Judge Mack of Chicago, Ill., said:

From the start the Federation was a success. We started an absolutely new organization and that was to be and is a strictly financial institution. We collect the funds and we divide them among the dependent organizations. Up to the present time the funds have increased from year to year, the increase has been as large as the increased demand. So that while at the end of the first year we have a surplus of five to six thousand dollars, at the end of our four years on May first we had $6,300 in collections. We collected $147.000 in a year. I believe that at no time was the collections by various efforts in Chicago greater than $110.000 a year. We have less than 1,700, while in the first year we had a few more. The number of our subscribers have increased their subscriptions. We hope that we shall reach the ideal some time. If we do we will have new ideals in sight. For the last four or five years many of us have felt that we needed a new hospital, but we feared to go out to the community and ask them. We decided last fall that we would attempt it in a small way. That we would start in and get funds from a few people. Then came the Iroquois fire, the recognition of the community that we must have a new building. And the whole community realized that and they responded, and within less than a month without any public meetings by personal request and through the mail we received subscriptions amounting to $400,000. We got $300,000 from 356 people. We sent circular letters in order that they would have the opportunity to subscribe. And as a result of that letter we raised an additional $100,000.

Mr. B. Greensfelder reported for St. Louis, stating that Federation had been a complete success and that they had collected over $40,000. He laid particular stress upon the support received from Russian Jewish immigrants.

After a brief discussion as to the scope of "Jewish Charity" and a vote of thanks to the retiring officers the Third Bi-Annual Meeting of the National Conference of Jewish Charities came to an end.

The Conference Sermon.

Friday evening there was a large congregation at Temple Beth-El to listen to the Conference sermon by Dr. Samuel Sale.

In the course of his benediction after the Conference sermon Babbi Schulman referred touchingly to the death of Myer S. Isaacs. It was, he said, not alone a loss to the whole people of Israel, but to each individual did there come a loss, and he asked the congregation to rise and join him in reciting the Kaddish, which was done.

The Delegates.

Following is the list of delegates and the societies they represented.

Albany, N. Y. —Rev. Martin Meyer, Rev. M. Schlessinger, H. B. S.; S. W. Rosendale, State Board of Charities.

Atlanta, Ga.—Rev. Dr. A. R. Sonn, H. O. H.

Baltimore, Md.—Jacob Epstein, Levi Gottschalk, Prof. J. H. Hollander, Matthew Keyser, Moses Pels and Bernard Wiesenfeld, all representing H. B. S.

Boston, Mass.—Max Mitchell and Mr. Blum, F. J. C.

Buffalo, N. Y.—Dr. I. Aaron, Mrs. Jul-

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ius Altman, Max I. Schwartz, Miss Celia B. Wiener, F. J. C.

Chicago, Ill.—B. Kronthal, Mich. City R. S.; Julian W. Mack and Alfred M. Snydecker, E. Rubovitz, U. H. C. L. Deitelbaum, E. Rubovitz and Rev. T. Schanfarber, J. O. H.

Cincinnati, O.—Boris Bogen, Max Hirsch, Mrs. Moses Isaacs, Sidney Pritz, Max Senior, U. J. C.; Hannah Marks, Sec'y Natl. Con.

Cleveland, O.—Rev. Moses J. Gries, H. B. S.; Mrs. Elias Heiman, H. R. S.; Sigmund Mann, Simon Peiser and S. W. Frost, J. O. A.

Denver, Col.—Alfred Muller, Mrs. S. S. Pisko, Mrs. Murray Shandal, J. C. A.

Detroit, Mich.—Henry M. Butzel, Rev. Leo M. Franklin, Mrs. J. Friedman, Miss Ruth Friedman, Bernard Ginsberg, Miss Blanche Hart, David Scheyer, Louis Vineberg and Adolph Slomon, U. J. C.

Hartford, Conn.—Mr. Blumenthal and Miss Cantor Hannover.

Lancaster, Pa.—Rev. Isidor Rosenthal, L. Giesenberger, Miss Matylda Ryder, U. J. C.

Louisville, Ky.—Ed. Grauman, U.H.R.A.

Milwaukee, Wis.—A. W. Rich, H. R. A.

Nashville, Tenn.—R. A. Henry and Rev. I. Lewinthal, H. R. S.

Newark, N. J.—Rev. Solomon Foster, Abr. Rothschild, H. B. S.

New Orleans, La.—Michael Heyman and Nathan Strauss, Asso. Rel. J. Wid. and Orph.; Dr. I. L. Leucht, H. B. A.

New York.—Miss Rose Sommerfield, Clara de Hirsch Home; Dr. David Blaustein and Isidor Straus, Educational Alliance; Ed. Lauterbach, H. O. A.; David M. Bressler, Ind. Rem. Off.; William Kahn, J. A. and I. A. S.; Nathan Bijur, U. H. C.; Sidney C. Borg, U. H. C.; Mrs. William Einstein, Lee K. Frankel, William Guggenheim, Louis A. Heinsheimer, Solomon Lowenstein, Morris Mayer, Henry Solomon, Cyrus L. Sulzberger, Louis B. Tim, Dr. F. L. Wachenheim, all representing the U. H. C.; Miss Rosetta Stone, C. J. W.; Rudolph I. Coffee, Hebrew O. A.; A. H. Fromenson, Dr. Bertha F. Lubitz.

Philadelphia, Pa.—Sam. S. Fleischer, Jewish Foster Home; Mrs. Alice Selig, Juv. Aid S.; Philip Massman, Orphans' Guardians; Louis Loeb, Sol. Selig, Arnold Kohn, Miss Gertrude Berg, Jacob Gimbel Max Herzberg, S. G. Levi, Jacob L. Rice, Arthur Rosenberg, all representing U. H. C.

Pittsburg, Pa.—Philip Hamburger, O. H. Rosenbaum, U. H. R. A.

Rochester, N. Y.—Mrs. A. Rosenberg, U. J. C.; Rev. Max Landsberg, J. O. A.; Mrs. Max Landsberg, U. J. C.

Scranton, Pa.—Rev. A. Anspacher, Mrs. Josiah Cohen, Mrs. Marie Simmons, J. R. S.

St. Louis, Mo.—S. H. Frolichstein, U. J. C.; Rev. L. Harrison, B. Altheimer and Mrs. Sarah Bienenstock, F. J. C.; Mrs. Fannie Solomon, Sisterhood; Rev. Samuel Sale, B. Greensfelder and Rev. H. J. Messing, U. J. C.

St. Paul, Minn.—Mrs. Jacob Wirth, J. R. S.; Mrs. Annie Rosenholtz, Sisters of Peace, R. S.

Syracuse, N. Y.—Adolph Brechsel, Dr. A. Guttman, U. J. C.

Toledo, O.—Mrs. I. Hubert, H. L. B. S.

Washington, D. C.—I. L. Blout, U.H.C.

Wilkesbarre, Pa.—Pamelia Constine, Mrs. J. D. Coons, Y. M. H. A. Auxiliary.

Wilmington, Del.—Morris Levy, H.C.A.

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Tub Taam, by Aaron Zebi Friedman. Translated by Laemlein Buttenwieser. Second Edition. Pp. 53. Price 50 cents. New York. Bloch Pub. Co.

Narratives of the Beginnings of Hebrew History, by Charles Foster Kent, Ph. D. Pp. 382; $2.75 net; same.

Juedische Sagen und Legenden, by Bernhard Kuttner. Pp. 75; Frankfort, J. Kauffman.

Babel und Bibel, by Dr. Jakob Horovitz. Pp. 45; same.

Das Gebet im Judentum, by Dr. Felix Perles. Pp. 23; same.

Hagadah—Gesaenge, by Herman Zivi.

Rothschild Oder Morgan? by G. A. Friese. Pp. 40; Frankfort, Gustav Vogt.

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THE STORY OF A GREAT SUCCESS.

By Herbert S. Houston.

Photographically illustrated by Arthur Hewitt.

The industrial awakening of America is the most impressive fact of modern times. It is likewise the most cheering. Never before did mankind have an opportunity to lift itself up under democratic conditions of freedom. And that uplift has been stupendous, great in achievement and full of hope. With it has come a spread of well-being among the masses of people that is unparalleled. Naturally, both as cause and effect of that well-being, have come thrift, industry and home protection. And life insurance, in large degree, has been the immediate and active agency for spreading these constructive forces. The Prudential, in particular, has stood for the broadest possible application of the insurance idea and it has risen to greatness on that as a foundation.

Ten years after the close of the Civil War—a period so recent that its history has scarcely been written—the Prudential was established in Newark. As if foreknowing the great rock to which it would grow, it began its foundation in a basement office. It was like the beginning of the New York "Herald" by Bennett, the elder, in a basement on Ann street. But it would be an idle play with words to make a basement office the real foundation of the Prudential. It was something much deeper down than that—nothing else than the bed-rock American principle of democracy. The Prudential applied the democratic principle to life insurance. As Senator Dryden, of New Jersey, the founder of the company, has

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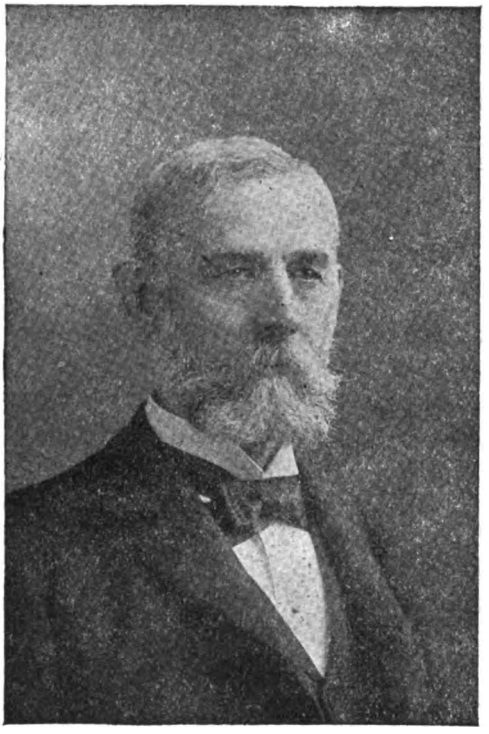

U. S. Senator JOHN F. DRYDEN, President Prudential Ins. Co.

said, "Life insurance is of the most value when most widely distributed. The Prudential and the companies like it are cultivating broadly and soundly among the masses the idea of life insurance protection. To them is being carried the gospel of self-help, protection and a higher life."

And what has been the result of the democratic American principle worked in life insurance? In 1875 the first policy was written in the Prudential. At the end of 1903 there were 5,447,307 policies in force on the books of the company, representing nearly a billion dollars. The assets in 1876 were $2,232, while twenty-seven years later, in 1903, they were more than 30,000 times greater, or $72,712,435.44, the liabilities at the same time being $62,578,410.81. This is a record of growth that is without precedent in insurance and that is hard to match in the whole range of industry. The rise of the Prudential to greatness reads like a romance in big figures, but, in fact, it is a record of business expansion that has been as natural as the growth of an oak. To say that, in ten years, the company's income grew from something more than $9,000.00 a year to more than $39,000,000 last year is amazing as a general statement, but when made in relation to the broad principles on which that growth has been based, there is no mystery about it; but there is in it from the day when the principles were planted in Newark until these great harvest days, the genuine American spirit of achievement, strong, hopeful and expansive.

The Prudential Insurance Company of America is a national institution. It was founded to provide insurance for the American

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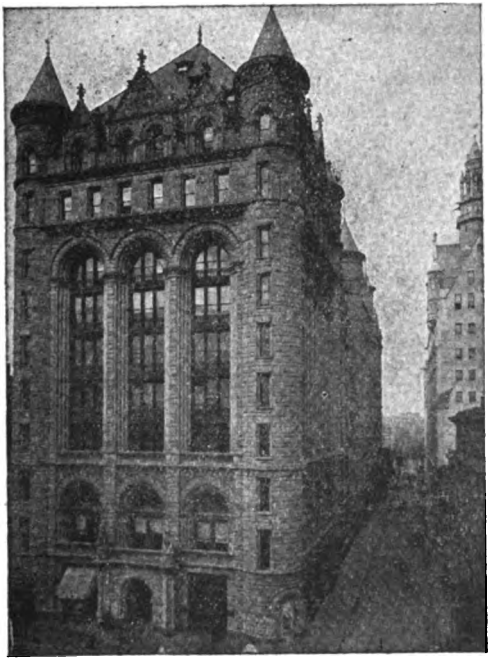
people on the broadest possible basis, consistent with strength and safety.

Just as Grant and Lee organized their armies, or as Kouropatkin and Yamagata plan their campaigns in Asia, so does the Prudential work out its national insurance propaganda. The company's organization is essentially military. It is a wonderful combination of big grasp and outlook with the most painstaking thoroughness and system in details. And, as is always the case in every organization that throbs throughout with intelligent energy, there is a man at the centre of it. This man has a constructive imagination lighting up a New England brain. To business prudence there is added the large vision which sweeps the horizon for opportunity. Naturally, to such a vision the application of the democratic idea to insurance was an opportunity of the first magnitude. When seen, it was grasped and developed. The Prudential was founded. Year after year the Prudential added to its number of policy-holders. And all the time the company was working out a more liberal basis for its democratic idea. But each time a more liberal policy was offered, it was fully tested. "Progress with strength" is the way President Dryden describes the company's principle of growth—the results, clearly, of vision and prudence. At the end of ten years of this method of growth, the company reached the point where, it was believed, insurance could be safely offered for any amount with premiums payable on any plan, either in weekly installments or at longer periods. Within the five years, 1886 to 1890, inclusive, the company's assets increased nearly fivefold, from $1,040,816 to $5,084,895, and the amount of insurance in force from $40,266,445 to $139,163,654.



Prudential Home Office Buildings, Newark, N. J.

The Prudential has found itself. The idea of democratic insurance had been

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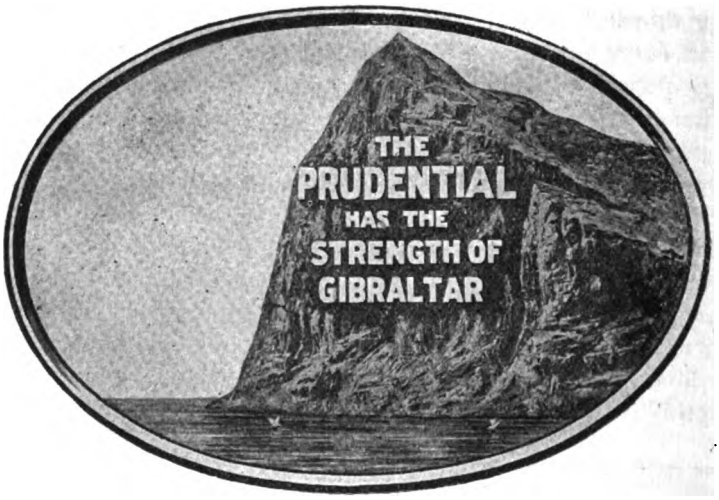
fully tested and adjusted to the needs and conditions of the American people. Then, with a boldness which only large vision could have quickened, the plan was formed to make the Prudential's idea known in every section of the country. Gibraltar was chosen as the symbol of the company's strength, and advertising—the telling of the Prudential idea to the people—was begun.



It would be interesting to describe the broad activities that hum in the great buildings at Newark, but they would more than require an entire article themselves. So, too, with the equipment and furnishings of the buildings which, in the way of complete adjustment to their particular work, are probably unequaled in the world. The thousands who go to the World's Fair at St. Louis, will find in the Prudential's exhibit in the Palace of Education a fine model of all the buildings, and also the fullest data concerning life insurance that have ever been brought together.

But the last word about the Prudential is found in the 5,500,000 policies which form a stupendous exhibit on the value of life insurance in developing thrift, safe investment, and home protection in a nation. Of course, such an exhibit could never have been possible if the Prudential had not worked out safe policies that would meet the broad needs of the American people.

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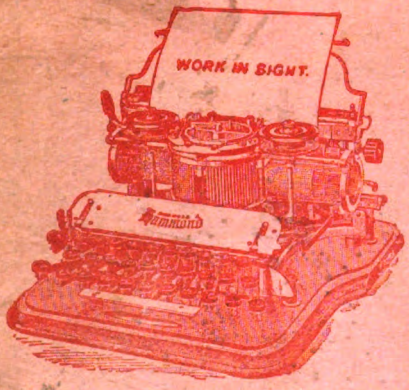

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